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MEMOIR

OF THE

LIFE OF THE RIGHT REVEREND

GEORGE BURGESS, D.D.,

FIRST BISHOP OF MAINE.

EDITED BY THE

REV. ALEXANDER BURGESS, D.D.,
RECTOR OF ST. JOHN'S CHURCH, BROOKLYN, LONG ISLAND.

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"Learned, judicious, saintly;
Living for Christ and the Church;
Loving all, beloved by all;
Faithful in every trust even unto death."

PREFACE.

A FEW words of introduction, besides those in Section I. of this Memoir, are thought necessary.

Three and a half years have elapsed since the death of Bishop Burgess, and yet only now is this Memorial Volume completed. Those interested in its preparation are not entirely in fault for this delay. It has been caused chiefly by failure in their efforts to secure as its author some friend, whose occupations would release sufficient time for its careful writing, and whose relations to the Bishop, and other qualifications, would ensure a true delineation of his noble character and his saintly life.

After the work had been cordially undertaken by more than one, and surrendered for lack of time or for other good cause, the plan of linking together the contributions of various writers, who should present the narrative of different parts of the Bishop's life, or an estimate of different features of his character, or of portions of his labors, was adopted. This plan is unusual, indeed, and lacks the unity and completeness which a single mind and pen confer. But it possesses its own manifest advantages, and it is hoped will win the interest of the reader, and not be unsuccessful in fulfilling the design of a memoir.

As the pages of this volume are turned, it will be seen that they are either from the Bishop's own pen, in the form of epistolary correspondence, sermons, journal, and diary, or are contributed by those who have been associated with him in the different portions and labors of his life, and who conceal not the reverence and love they have borne to him; or are written by her who for twenty years held the closest relation to him, and was best acquainted with his inner and hidden life. The Editor has but filled up here and there a space which was still left vacant, that no chasm should exist in the continuity of the Memoir. Though most of the Sections were kindly given to him to use, in whole or in part, as he might judge best, he has omitted little, except where repetition would thus be avoided.

The Reverend Doctors Alexander H. and Francis Vinton, playmates in boyhood, are witnesses to the Bishop's childhood; Hon. John Kingsbury, his classmate in Brown University, describes his college life; Bishop Williams of Connecticut, and Judge Huntington, a parishioner in Hartford, contribute an account of his labors while residing in that city; Rev. Dr. Muhlenberg, an early and earnest advocate of the Memorial, writes of his association with that important measure; Rev. Drs. Howe and Wharton recount his efforts for the improvement of the Hymnody of the Church; Bishop

Armitage, for several years a Presbyter in Maine, gives reminiscences of him in his Diocese; Rev. John F. Spaulding, by him led through Candidateship and admitted to the Priesthood, contributes an account of his interest in Candidates for Orders and his care of them; Rev. Edward Jessup, once a successful Rector in Maine, portrays him as Pastor of pastors; Rev. Dr. Ballard of Maine describes his historical pursuits, and gives an account of some of his latest labors in the Diocese; the growth of the Church in Maine, before his Episcopate and during it, is from the pen of Rev. Mr. Bartlet of Massachusetts, who had carefully watched it; Rev. Mr. Dalton and Rev. Dr. Gardiner, both long connected with his Diocese, describe him as a preacher and teacher; Rev. Dr. Hallam, his friend, of Connecticut, as a miscellaneous writer; a list of the Bishop's publications is furnished by Rev. Dr. Wm. H. Brooks, once a Presbyter of Maine; his connection with the enforcement of discipline in case of a Bishop is told by Rev. Dr. John Cotton Smith, ordained by him to the Priesthood; his labors in Hayti are recorded by an eye-witness, Rev. Theodore Holly, missionary in that island; his activity and influence in the councils of the Bishops are described by Bishop Lee of Delaware; a pleasant letter upon one of his visits to New Brunswick is from the pen of the Lord Bishop of Fredericton, while another from Bishop Kip gathers up some of the minor traits of the Bishop's character; the estimate of his Churchmanship is from a friend of long and close companionship, Bishop Coxe of

Western New York, who, as well as Bishop Clark of Rhode Island, in a sermon commemorates his life and character.

The Editor on his own behalf, and yet more on that of Mrs. Bishop Burgess, more closely than himself in thought, labor, and heart bound to this Memoir, expresses thus publicly deep gratitude to those above named, and to all who have aided in the preparation of this volume.

It is now sent out as an imperfect memorial of a life which, though in the main uneventful, and remotely connected with the striking events of the generation, was honorable to the Church, a blessing to souls, a bulwark to the truth as in Jesus, and of service to God.

May He grant to many who read it to be "followers" of such "and of the Lord!"

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MEMOIR

OF

BISHOP BURGESS.

I.

A VERY general wish has been expressed that so exemplary a life as that of Bishop Burgess should not be suffered to pass away from remembrance; but that a complete biography might be given to the church. This, however, it has been found impossible to accomplish, on account of the difficulty experienced in obtaining the necessary material. His own letters would have furnished the best and most abundant material. But many have not been preserved; many of the most interesting are of too private and personal a nature to be given to the public; and in some instances an unaccountable unwillingness has been shown to consent to the publication of letters, which are only on general and public topics.

Under these circumstances, all that can be done is to offer a series of outline sketches, prepared by various hands, and representing the Bishop in various positions, instead of a finished portrait by a master's pencil.

The work is a memorial pile, of which each stone is prepared and offered by a different friend, only the cement needed to unite the whole being otherwise supplied; and if it lacks the unity and the finish of the polished shaft, cut from a single block of marble, designed and executed by a practised sculptor, it may still prove that the varied inscriptions, each recording a talent given or a virtue practised, will as faithfully portray the departed Bishop, as the most comprehensive record that could be engraved on an elaborate monument.

II.

PARENTAGE AND CHILDHOOD.

All the information needed respecting the ancestry of Bishop Burgess is recorded in the genealogy of the Burgess family, lately published by the Rev. Dr. Ebenezer Burgess, of Dedham, Massachusetts.

It appears that Thomas Burgess arrived in Salem, Massachusetts, with a young family, not far from 1630, and lodged for a time at Lynn. A section of land was assigned to him, which he forfeited by his removal to Sandwich in the same year. In the settlement of Sandwich, he was associated with others, being "a chief man among them." In the church, instituted in 1638, he was an original member. In process of time he became a large landholder, and with advancing age he was called Goodman Burgess. He served the town in every office, humble or honorable, from road surveyor to the Court at Plymouth, for several successive years.

He lived on the estate forty-eight years, and died February 13, 1685, aged eighty-two years. His grave was honored with a monumental slab imported from England. This was the only monument set up for any pilgrim of the first generation.

His third son Jacob had a son Ebenezer, who removed to that part of Plymouth called Wareham. His third son, also Ebenezer, had three sons, the youngest of whom, Prince, was the grandfather of the Bishop. Of him the genealogy says: "In persevering industry and religious trust he served God and his generation to the good age of 84 years. In the Revolutionary War he joined the armies of his country for a short campaign, and he bore the title of Lieutenant to the end of life."

"As was common in the patriarchal families of New England, all the members of his household were called together morning and evening for the worship of God. The Bible was read, prayer offered, and blessings implored. When the table was spread thrice in the day, a petition was offered and thanks returned. Too much praise cannot well be ascribed to the maternal head of the family, who survived her husband several years.

Her husband praised her, and her children arose up and called her blessed."

Thomas Burgess, the second son of Prince, graduated at Brown University in the year 1800, settled in Providence, Rhode Island, and, in 1803, married Mary, daughter of Andrew Mackie, M. D., of Scotch descent, residing in Wareham, Massachusetts.

"Judge Burgess, distinguished through life by scrupulous integrity, by habits of great industry, and by the conscientious discharge of every trust, as well as by eminent sagacity and prudence, merited and acquired the confidence of his fellow-citizens, in a measure that is accorded only to the most blameless. His counsel was sought with a peculiar reliance on its value; and the weightiest affairs and most delicate duties were intrusted to him without apprehension. As Judge of the Municipal Court of Providence, an office which he held from the organization of the city government till within a few years of his death, he presided over the distribution of the estates of that large and wealthy community with more than satisfaction to those whose interests demanded an exact and watchful guardian. He was also Chief Justice of the Common Pleas for a number of years, and that office was never in wiser or purer hands. His professional practice, with his other undertakings, secured to him, under the blessing of God, a prosperous position; and he was able and ready to lend cheerful and considerate assistance to those who needed his kindness, and to bear his part in works of public beneficence. The honorable profession of the law has seldom furnished a worthier example of the Christian duties, than his character displayed from youth to age; uprightness, fidelity, discretion, diligence, and the fear of God. At an early period, Judge Burgess and his wife were united with the Church of Christ, and maintained an exemplary deportment to the end of life."

For the last twelve years or more of his life, he was a member of the Standing Committee of the Diocese of Rhode Island.

His eldest son, Thomas Mackie Burgess, a graduate of Brown University, was for ten successive years Mayor of the City of Providence.

The second son, George, the subject of the memoir, was born October 31st, 1809, at Providence.

His childhood was so uneventful, that little worthy of record is remembered.

Through all of it, he was a diligent reader. Undisturbed by the conversation of the family, he could sit engrossed in reading or study. History and poetry were particularly attractive to him. Shakspeare was an especial favorite.

A most marked trait was perseverance. He could not have been more than seven years old, when he commenced reading aloud Benedict's History of the Baptists, a large book of over nine hundred pages, containing very little of interest to a child. Day after day he seated himself on a low bench, with the ponderous volume on a chair before him, and, whether the family listened or not, went on with his reading, till the book was finished.

The following, from the pen of the Rev. Francis Vinton, D. D., a companion of his childhood and youth, well illustrates his character previous to his college days.

"Among the reminiscences of the youth of George Burgess, one or two characteristics stand out in the fore front of memory.

"His love of peace and good-will among his schoolmates was evinced in many cases wherein he acted as mediator. And yet he appeared as a belligerent, on a certain occasion, to the amazement of his companions.

"We attended the same school in Providence. A big bully of a fellow, who shall be nameless, was the dread of all the little boys, who bore his persecutions with becoming patience, because they could not help themselves. Like the boy in saying his catechism, who confessed that he ought to forgive his adversary who should strike him, provided 'he was the bigger boy,' so we exercised the same questionable charity towards our big foe.

"But one day the mean fellow exercised his cruel propensities towards a pretty girl whom we all respected. The pain and mortification which she could not help expressing, created a sympathetic sensation among us all, except the bully, who laughed at her misfortune. He was at once detected as the base and guilty one. No boy doubted it. All of us looked daggers at him. This might have been the extent of our indignation; but when we were let out for recreation, George Burgess, the pacific boy, went up to him and levelled a blow at his face, announcing 'take that, you scoundrel, for putting that pin on M.'s seat.'

"The contest was not long. George was overpowered. We returned to our duties in school. George, somewhat the worse for the encounter, was, nevertheless, admired as the champion of innocent beauty both by girls and boys.

"When the school was dismissed, George attacked the tyrant again, and with the help of the other small boys he gave the fellow a drubbing. The teacher took the matter in hand, and dismissed the bully.

"Another reminiscence. When my elder brother returned from West Point, on a short leave of absence in winter, he observed us one morning rolling large balls of snow in my grandfather's garden. He suggested a snow fort. We built it in the angle of the fence, and felt very proud of our achievement. My brother then proposed that we should defend the fort against his attack. So, when we had provided an arsenal of snow-balls, and he had accumulated a large pile, we challenged him to come on. We threw our snow-balls at him, which he easily dodged. And when our ammunition was nearly exhausted, he gathered up his pile into his arms, and made the attack with a stride and a whoop. There were four of us. We received the fire pretty well for two or three minutes, when three of us leaped over the fence, leaving George Burgess alone to bear the brunt of the assault.

"I recall him at that moment. I see his bent figure, crouching behind the parapet, and ever and anon looking over to fire at his antagonist, until all his snow-balls were gone. Then my brother advanced close to the snow wall, which he overtopped, and pelted George with his whole armory.

"George never flinched, but received the entire battery on his person. His clothes were dotted with marks of the snow-balls. My brother proclaimed him the victor and the brave defender of the fort; while he reproached us with well-deserved epithets.

"I repossess my shame. I recollect my admiration of George Burgess as he stood up with flushed face, bearing on his body the marks of his bravery.

"The first anecdote illustrates the *chivalric courage;* this anecdote exemplifies the *conscientious fortitude* of George Burgess. 'The child is father of the man.'

"Our homes were on opposite sides of the same street. We met at each other's house in a Reading Society, projected by our mutual friend, the late Rev. James C. Richmond, who was always foremost, as a boy, in plans of self-improvement.

"At twelve years of age, George Burgess astonished us with an original ballad in rhyme, which he spoke at a school exhibition in which we both took part."

The Rev. Alexander H. Vinton, D. D., who was the intimate friend of the Bishop, in his school days as well as in later years, writes thus in a letter to Rev. Dr. Burgess, of Brooklyn.

"Of his early life I remember no particular or striking incidents, but his characteristics were the same as marked him afterwards.

"He was eminently studious, almost always at the head of his class at school, never coming under the censure of his teachers, and universally esteemed and loved by the scholars. He never quarrelled, though I remember to have seen him once roused to a pitch of anger that was almost terrible; but the provocation, though a personal one, bore so much of injustice, that his indignation seemed to be moral more than personal; the same in quality as you have seen in his later days when his moral convictions were outraged.

"He was a great reader, and specially fond of history. I remember that he read through Mavor's Universal History when we lived opposite your house and he was about nine years old.

"He likewise at that time wrote verses, among them a History of the Revolution, in which the rhymes and the rhythm were both very true.

"His conscientiousness was always a paramount trait, and he was considered by the families, old and young, of our mutual acquaintance, a model boy.

"He used to enter into our common sports with as much zeal as any of us, excursions into the fields, acting plays, &c., and was therefore never regarded as feeble or girlish."

The persistency, to which reference has been made, constantly showed itself in mature years, but was held in control by a humility, which remembering, that right might be with the opponent, was willing to be convinced and glad to yield to the better course.

To the early life of Bishop Burgess may be applied words, which he has written with reference to another childhood. "In almost all biographies, this portion of life is rapidly glided over. The reason is in the nature of things; during seed time, the seed lies covered."

He attended a day school until the summer of 1821, when, at the age of not quite twelve years, he was found prepared for college, but his father was unwilling that he should enter so early. He was taken from school and allowed to spend a year in the study of French and in miscellaneous reading.

III.

COLLEGE LIFE.

In September, 1822, George Burgess entered Brown University. Though the youngest member of his class, being not quite thirteen years old, he at once took a high stand, and maintained it to the end, graduating, in 1826, with the highest honors.

His extreme conscientiousness in the discharge of duty is shown by the fact, that during the four years of his collegiate course, though at some distance from the college building, he was never absent from prayers, which at that time were at sunrise, a recitation following before breakfast; nor from a single recitation, nor was he ever marked deficient. He was present at service on Sunday, except on one occasion, when, having fainted in church in the morning, he was obliged to remain at home in the afternoon.

The letter following, a memorial of his college life, is from the pen of one of his classmates, Hon. John Kingsbury, LL.D., of Providence, addressed to Mrs. Bishop Burgess.

PROVIDENCE, December, 1867.

"MY DEAR MADAM: In the autumn of 1822 I became a member of the Freshman Class in Brown University. On the first day of the term, among those at morning prayers, there was one so youthful as to attract my particular attention. It did not seem possible that he could be a member of college; or if that were true, that he could be prepared for its duties. Soon, however, he was near me in the classroom, and by a brilliant recitation dispelled all doubts from my mind in regard to his fitness for the position. Fair in complexion, tall and slender, not quite thirteen years old, yet withal he was so modest and winning in manner, that I sought his immediate acquaintance.

This was my first meeting with your late husband Bishop Burgess, an acquaintance which ripened into friendship, and was destined to be most intimate the remainder of his life.

I will, therefore, as you desire it, endeavor to give you the impression which his life in college made upon my mind, and trust that its truthfulness will be readily acknowledged by other members of the class.

A marked feature in the character of young Burgess was the contrast between him and boys generally who are educated in a city. He seemed to have secured all the good which the superior facilities of a city afford for the acquisition of knowledge, while he had escaped all the evils which a city so abundantly places in the pathway of youth.

The acquisition of so much knowledge without any display of pride or self-conceit made him a great favorite of his classmates, and also of his instructors. Nor was this popularity confined to mature and thoughtful students, for so great was his modesty and amiability that even the most unscrupulous seemed to feel that his character was too sacred for censure.

If his conscientiousness exposed him to this, the sweetness of his temper and his uniform courtesy disarmed their opposition, and even made them his friends. Probably there was no other member of the class who so faithfully fulfilled all of his college duties, and yet was so little obnoxious to those who were subject to blame for the neglect of duty.

Another characteristic was fixedness of purpose. With a social disposition, a mind peculiarly susceptible to refinement and art, he was not to be led astray by these from the one special object then before him; namely, to secure by all suitable means a thorough classical education. Much less did the ordinary trifles of social life, by which many a student is turned aside from high aspirations, lead him astray. No one, however mature, could have more sternly pursued the course which he had prescribed for himself. His habits, both of body and of mind, were of the most fixed character. So exact and prompt was he in his attendance at college at a given hour, that some of his class made his arrival at recitations and prayers their timepiece. He was never tardy or absent from prayers or recitations during the four years of college life, nor is it known to me that he was ever excused from the performance of a prescribed duty. The result was what might have been expected: such a careful preparation of his exercises and lessons as gave him unvarying success.

With the exception of the severer of his mathematical studies, they were of the highest order; and any imperfection in these arose from his extreme youth rather than want of ability or of thorough preparation. His fluency in language and great beauty of expression made his recitations very attractive. The style in which he rendered the Greek and Latin poets I shall never forget. It was like the sweet strains of distant music, where there is nothing that jars upon the ear.

Nor was his time entirely absorbed by his college studies. He spent much of it in general reading; and it was a source of wonder to his classmates, that while his reading was so various and so extensive, it was selected so judiciously. And this wonder was increased on learning that he was chiefly guided in the selection by his own judgment.

Though fond of History and Biography, he was particularly acquainted with English Literature. In this he was greatly in advance of the majority, if not of the entire class.

His system of reading was very philosophical. Though not original with him, it was a matter of surprise that one of his age should not only have adopted it, but so successfully carried it into execution. Reading was his recreation. When he was weary with study, then he began to read. If he needed respite from Euclid or Homer, he resorted to history or biography. If this required too much effort of mind, he had recourse to poetry or light literature. Thus every hour was given to the acquisition of knowledge.

It could be said most truly of him, that the boy was the father of the man. So regular and fixed were his habits, both of body and of mind even in college, that when he became a man he had nothing in these respects to change. There was all the exactness, the discipline, and the self-control that were needed in after life.

Yet he was not a recluse. Far from it. He was eminently social in his disposition, and cultivated intimate relations with many of his classmates. Yet he did not allow these relations to turn him aside from any prescribed duty. Nor did the fascinations of society prove to be any more effectual in causing him to swerve from the true duties of a student. He thought it was unworthy of a scholar to yield himself to the blandishments of society, and by so doing to impair his literary standing; and many a time was he known to express his surprise, that young men so often seem to forget the true object of college life.

It was in college that he acquired a fixed style of composition. It is not often that any one there attains a style which is worthy to remain unchanged. When his age is taken into the account, it is more remarkable that he made the acquisition.

He was the poet of the class, and at the close of the first term he delivered a poem by appointment, which was received with much applause. Even at this period he was noted for that peculiarity for which he was conspicuous in maturer years—the union of the fanciful and the practical; strong powers of the imagination, and a large share of common sense. Owing to this union of opposite qualities, he was not to be diverted from the discharge of the humblest and most trifling duty by a desire to gratify his taste. There was not in him any of that nervous excitement, that feverish sensitiveness so common to poetic minds, and on account of which they would fain be excused from the discharge of severe duties, or for their numerous eccentricities.

He was never tempted to neglect his college studies under the impression that he was a genius. He believed that labor, hard study, was necessary to success. The result of this course was such a discipline of both mental and physical powers as enabled him to execute with ease whatever he attempted. He never waited for the inspiration of genius; for such as he had was always upon him, and he could thus always accomplish, at the appointed time, whatever he attempted.

His moral character while in college was not less complete or attractive than his mental. While he loved his classmates, and united most heartily with them in all that he regarded as right and true, there the attraction ended. He could not be tempted to engage in anything which tended to thwart or contravene college authority. Yet his refusal to do wrong was tempered with so much true politeness, that each refusal secured for himself an additional degree of respect. He was exact and pains-taking in the fulfilment of all relative duties, whether towards his inferiors, his equals, or his superiors.

Yet a casual observer might have found it difficult to decide whether amiability or moral principle was the motive power. To his intimate friends, however, it was evident that he had to struggle against evil tendencies as well as others; and that his perfect self-control was the result of persevering moral aspiration. Careful always to speak the truth himself, nothing seemed to shock him more, or cause his face to be flushed with surprise, than those untruths which many students seem to think they can utter or at least act, without being guilty of falsehood.

No impulse of ambition, no desire to be popular, and no extraordinary excitement ever caused him to swerve from the true line of duty.

So he lived daily. If a moral and amiable life were enough in this world for a young man, surely there was reason that he should have been flattered into such a belief; and to have drawn the conclusion that a moral life alone would be acceptable to God. But he did not fall into this self-pleasing snare. Before he left college he was awakened to the inquiry, What must a man do to be saved? And he was led by the Holy Spirit to feel that the Gospel required an inner life, without which the brightest traits of moral character, as a means of salvation, utterly fail. It was under the influence of such an experience that soon after he graduated, he left the parish church where he had attended from his infancy, because he wanted a Christianity in which an atoning Saviour was more prominent, and became a communicant of St. John's Episcopal Church in this city.

He left college with the highest honors of his class, though not quite seventeen years of age, with a discipline more perfect than a majority of his classmates, and a wider acquaintance with English literature than any of them. If some of them were superior in mathematical or metaphysical studies, there was no one who presented a more fully developed character in all that constitutes true scholarship and manly virtues."

IV.

HABITS OF STUDY.

THE Bishop's habits as a student were so similar in mature life to those of his boyhood, that all may be included in a few pages, in connection with his college life.

In a letter written at the age of fifteen, during a college vacation, to a classmate, he described himself as "seated in an elbow-chair, in all the dignity of unconquerable laziness." His laziness was evidently limited to late rising, for he writes: "I spend the day in reading and the evening in making memoranda of what I have read. Sometimes, in a warm day, I ramble five or six miles out into the country, or skate awhile on the cove. Notwithstanding all this, and though I am not lonely, and I believe I never shall be; though I have time and liberty to go wherever I will; though I have the keys of the Philermenian Library and four others at my command, still you must know, and I do know by experience, that a state of rest cannot please long. You may or may not wonder how I spend so much time in reading; the secret, however simple it may appear, I have just discovered; it is that you may read days and even weeks without being fatigued, only read several books at the same time."

Though he speaks of this as a secret just discovered, his family remember him, as a child, lying on the floor, surrounded by books from which he read by turns, by the light of a wood fire.

He always had a number of books and papers around him, resting his mind by variety; writing perhaps a paragraph of a sermon, and then reading a page of history or a few lines of poetry, or an item in a newspaper. He was never idle, but books and papers were before him, even while making some slight change in his dress. He never seemed to realize how steadily he worked. He has been heard to say that he did not believe in the long vacations taken by clergymen; that it was better to do as he did—take his rest and recreation as he went along.

He was aided in accomplishing so much by cultivating great quietness of mind and manner, and never allowing himself to be hurried or excited. If interrupted by callers or guests when he was most occupied and could not really spare the time, he was still as cordial and hospitable as ever, never allowing them to suspect that they were a hindrance, never allowing himself to think so. When they were gone he never complained of the visit; but simply saying, "Now, I must make up for lost time," he would seize his pen and write steadily perhaps till midnight, and then with some exultation announce that he had accomplished his task. After writing in this way, under pressure, he would not go to bed with his brain excited lest he should not sleep, but would always read something to calm his mind, a few pages of poetry, or of Dickens, or of Burke's Peerage, a subject in which he delighted. A few years ago he commenced reading Worcester's Dictionary. This large book lay always on a side desk, and often in the course of the day he would go to it and study the next word. He sometimes laughed a little at his choice of reading matter, but said that he was enriching his vocabulary. He always read while travelling, and if his walks were in the less frequented streets or roads, a newspaper or book was drawn from his pocket to beguile the way.

He read newspapers more thoroughly than most men, and said of religious papers, that the more carefully he read them, the more valuable he considered them. In reading the daily secular papers, he had his own peculiar plan. When the paper first arrived, he glanced rapidly through it, his eye easily catching the news of the day. It was then laid aside until his long, lonely walks or rides gave him time to go over it carefully, when he read every part, taking especial interest in the articles on science, art, or literature. He often cut out such pieces as he thought worth preserving, and with them he filled a number of large scrap-books.

His mind was overflowing with subjects for valuable books, which might have been written, if his life had been prolonged or less crowded with other cares and occupations. He has left a large mass of papers, showing the beginnings of such undertakings. The backs of many old letters are found covered with pencil marks, in some cases so much rubbed as to be almost illegible. Some of these pencillings are evidently extracts from his reading, made probably while travelling and out of reach of his note-book; some are lines of poetry which impressed him, and others are evidently original thoughts jotted down for future use.

He was very fond of statistics, of making lists and catalogues, and could rehearse long lines of the sovereigns of various countries. If he had unoccupied time when he could not read, such as a wakeful hour at night, he would amuse himself by trying how many poets or prose writers of note he could name, or in some similar way. He took the trouble to study the reports of all the religious denominations in Maine and prepared a long paper, stating the number of places of worship, and of communicants, and marking particularly the universal neglect, almost disuse of infant baptism, shown by the small number of such baptisms reported in each county. He also made a list of names of persons in different generations, who might have seen each other, forming a complete chain from Adam to himself. Such were his amusement and relaxation.

In buying books, he preferred double columns and narrow margins, saying that he liked to find a great deal of reading on a page. But he had no ambition to collect a large library. As long as he lived where there were public libraries always open to him, he was content to own but few books beyond the standard authors to which he wished often to refer. The substance of many books seemed to be held so completely in his memory after once reading, that it mattered little whether the volume had been borrowed or could remain on his shelves. A few years ago, he purchased the whole set of Anderson's British Poets, and reading, as his habit was, a short passage at intervals, had reached the fifth volume.

To realize what an indefatigable student he was, one needs to see the immense mass of manuscript left behind, and to examine the large common-place books, filled with data furnishing materials for books, some of which have been already written. Though he went to his second parish with a large stock of sermons, upwards of thirteen hundred, which he might have used, he continued to write two every week, except when prevented by his Episcopal duties, and had always a number which had never been preached.

An instance of his industry and perseverance may be given. A few years ago, it occurred to him that the earlier records of Ordinations in this country were very imperfect; that it was even then, in many cases, difficult to ascertain by whom a clergyman had been ordained, or at what time, and that every year which passed must increase the difficulty. He therefore undertook to ascertain, as far as possible, the date of every Ordination that had taken place in this country and the name of the ordaining Bishop. He found his self-imposed task by no means an easy one, and in a letter written at the time, he says, "Some things are discouraging as to the early, not the earliest, ordinations; but many of them, if not all, can still be accurately recorded, with some pains. The difficulties show how important it is that such a list, if it is ever to be complete, should now be arranged."

In order to collect this information, an immense number of letters was necessarily written, and when all the answers were received, the record was still to be made. He procured a large blank book, and to make the record permanently legible, printed it all with his own hand, intending to present the fruit of his labors to the General Convention that it might be continued from year to year, and become a source of reference when such information was needed. While this work was in progress, other names, from time to time, came to his knowledge, which he was obliged to interline. When all was finished, he was not satisfied with its appearance, marred, as he thought, by interlineations, and he resolved to rewrite the whole. He might have employed a secretary to copy it, but he preferred to make it throughout the work of his own hand. Another book was procured, and he set himself patiently to the labor of copying. It was no light task, and the day preceding the meeting of the General Convention of 1862 found it unfinished. He would not give up his determination to complete it before reaching the Convention. He took the two books, pens and a pocket inkstand with him in the cars. The books lay open on his knees, his pen was in his hand, the inkstand was held by his travelling companion. The moment the cars stopped, his pen was dipped in the ink, and at each station he succeeded in copying one, two, or three names. He was amused to think what the other inmates of the car thought of him; but he was rewarded for his perseverance. Before he arrived at New York, the last name had been copied.

V.

EARLY RELIGIOUS HISTORY.

THE Bishop had so little the habit of talking about himself, that it is impossible to give fully his early religious history. A child of religious parents, in a household sanctified by family prayer and Godly instruction, he was religiously trained. During his childhood, his father's pastor became Unitarian. His parents, from personal attachment, though they did not share the errors of their minister, for some years continued members of his congregation. Their son, when about fifteen years old, began to examine the discrepancy between the instructions he received at home and in the place of worship he attended on Sunday. After much study he made his choice. In November, 1828, he became a communicant in St. John's Church, and the following spring received confirmation. The change once made was made finally. One sister soon followed him, and was, at the same time, confirmed. A few years later his father and mother joined with him, but for the time his relatives, friends, and associates were mostly Congregationalists.

When asked recently how it happened that he chose the Episcopal Church, he replied he was led to it by the reading of Ecclesiastical History.

Of his inward religious history during early life, still less is known. It may be judged by growth and results. Without being one of those perfect children, he was always a conscientious boy, and attended faithfully to known religious duties. Yet when his heart became deeply and intelligently interested, the change in him was very marked. He was evidently much more prayerful, and the same duties, which had been performed because his conscience would not allow him to neglect them, were done because he loved them. All that before was simply right in him seemed sanctified.

VI.

CHOICE OF A PROFESSION.

After graduating from college, Mr. Burgess entered his father's office, and completed the full course of a student at law, but never applied for admission to the bar.

Before he had finished his studies, he had become satisfied that it was his duty to devote his life to the more direct service of God, and a tutorship in the college being at that time offered to him, he accepted it, discharging the duties from 1829 to 1831, and pursuing, at the same time, his theological studies, under the direction of the Rev. Dr. Crocker, long the venerated Rector of St. John's Church in Providence.

While all must have appreciated his motives and admitted the propriety of his resolution, there were probably many who shared the feelings expressed by one classmate, who wrote that he could "not refrain from uttering one regret at the loss which the law had sustained;" adding, "the situation of our country seems to indicate that, ere long, our common happiness may require the undivided efforts of able and virtuous men in that profession which appears to be the great highway of secular distinction."

He probably never could have been a physician, nor a speculator; perhaps his prudence would have prevented his being what the world would call a very successful merchant. He so much enjoyed not only studying out law cases, but reading trials and tracking the criminals, before arrest, from one hiding place to another, as to draw upon him sometimes the raillery of friends. And yet all the duties, which belonged to him as a clergyman, seemed to be performed so easily and naturally, that when it was once said to a friend that his taste for the law was so strong that it cost him quite a struggle to relinquish it for the ministry, the answer was a surprised exclamation, "Why, I thought he was born a clergyman!" The decision once made, was fully made—there was never any looking back with regret to what he had given up, never an unwillingness to take up any duty which came within his sphere. It did not seem to be in human nature that he should never be weary, either mentally or physically, of the constant demands upon him; but if it cost him self-denial to answer them, he never showed it by an impatient word or look. He seemed to make his duty emphatically his pleasure. Except in extreme cases, when sickness or death occurred, he could hardly be induced to leave his Diocese, even to visit his family or near friends. Such visits were generally limited to a day or a night spent with them on his way to the performance of official duty; and often they were entirely given up, when promised, because a funeral or a marriage detained him in his parish till the last moment. When it was sometimes suggested to him that in the case of a wedding, he might ask the parties to have some consideration for his plans, and arrange their own so as not to interfere with them, he would not listen, for he said that when he gave himself to the work of the ministry, he resolved never to let his own pleasure stand in the way of any official duty. His friends sometimes tried to persuade him that he had duties towards them as well as towards his Diocese, but he put aside their remonstrances, saying that he must look forward to enjoying their society in a world of *rest.*

VII.

EUROPEAN JOURNAL.

In April, 1831, Mr. Burgess went abroad and spent two years in attending lectures in the Universities of Gottingen, Bonn, and Berlin, and one year in travelling over other portions of Europe. During this time, he kept a regular journal; but Europe is now such familiar ground, that it is thought best to extract only a few passages, showing his habits of life and his devout spirit.

"Saturday, April 30, 1831. About nine in the morning, I left home in the stage for Bristol. Parting, although long anticipated, drew from me more tears, perhaps, than became a man; yet I am not ashamed of them. My dear father accompanied me to the lower part of the town, and was the last of my Providence acquaintances whom I saw. As we rode through Seekonk, we could frequently get a view of the pleasant town we had left, and I gazed upon it with an ardent wish and prayer, that, if it might be the will of my Heavenly Father, I might be restored to it in peace and prosperity, finding what I had left, all almost, who are dearest to me, happy in His blessings. If not, His Holy Will be done.

May 1, Sunday. . . . . I thought of my friends who were attending and enjoying the services of the sanctuary. May the best blessings of Heaven be upon them!

Tuesday, May 3. Going on deck immediately after I rose, I found that there was no land to be seen; and thus, as it were, the last link broken which bound us to our country. We are now left to the protection of Him who 'stilleth the raging of the sea;' and I may well write, as a worthy friend of mine headed his journal of a voyage, 'the waves of the sea are mighty and rage horribly, but yet the Lord who dwelleth on high, is mightier than they.'

June 17, Friday. (He arrived at Bremen, and on Saturday, June 25, at Gottingen.)

Sunday, June 26. Nearly opposite the hotel where I lodged, is the church of St. James, where Dr. Ruperti preaches. I went there at nine, but a young man of pretty good delivery addressed the congregation. The minister two or three times speaks to the people, and seems to read, also, from the Scriptures: there is a great deal of singing, and to-day the clergyman said the Lord's Prayer; but where are the other devotional exercises? They do not stand; they do not kneel; to me their mode of worship seems illy to compare with most of ours, and worst of all to compare with that of my own Church. The music is good; but I think it would have been better on this occasion, without the French horn, which gave every instant its discordant sound.

Monday, June 27. . . . I called on Professor Lucke, to whom I had an introduction from Professor Robinson, of Andover. He is distinguished for a work on the New Testament, the writings, I believe, of St. John. I found him at his room, in the third story, I think, of his lodgings, and was received by him with much politeness. He is about forty in appearance, and has a face of great affability and kindness. The books in his room could by no means compare in number with the private libraries of professional men, which I have seen in America. Two small engravings of Luther and Melancthon hung upon the wall, besides some which I did not distinguish, and a handsome female portrait. I confess I felt something of the enthusiasm of a student when I saw him thus, representing the great assembly of German scholars; something like the love of learning for its own sake. Some circumstances at dinner, where about thirty students were my companions to-day, especially the brawling of one drunken booby, had rather disgusted me; but I now felt in a purer air.

Tuesday, June 28. . . . The situation of a person in a foreign country where he cannot speak or understand the language, is not much to be envied. He need not want the necessaries of life, indeed; and he can go from one place to another; but the inconveniences to which he is continually subjected, the ludicrous figure which he sees himself making, the wonder of staring children, the liability to imposition, the want of ability to learn the news of the day, and especially the want of ability to unite in public worship, compel him to wish, and if he is placed like me, to apply himself pretty diligently, to acquire the language.

Thursday, June 30. One cannot go far along the streets of Gottingen without meeting many of the thousand young men who came here for study. Quite gentlemanly young men in their personal appearance they usually are; very much such persons as the elder class of students at our colleges. Go out at what time you will, you will see them with their note-books under their arms, or else walking on the ramparts or without the walls; and, towards the dusk of the evening, at their windows, often leaning out, with their long pipes projecting before them. Many of them have rather a ridiculous affectation of wearing mustachios, and leaving the beard in front of the chin; of putting on embroidered coats, or of having a great dog at their heels. When a large body of young men are collected, something must be done for the sake of distinction. A very large proportion of the good houses in the city have, of course, some student residing in them. I have as yet seen no person whose visage has been disfigured by a wound received in single combat; and I have seen very little that had in the least a turbulent, riotous aspect.

This day closes two months of my absence from home, two weeks of my residence in Germany. May God grant that the life He has crowned with mercies may be devoted to His service!

Sunday, July 10. . . . I find most enjoyment on Sunday, by myself, with my Bible and Prayer-Book, and the thoughts of those who pray for me at home.

Thursday, July 28. It seems something like an obligation to the memory of distinguished men, to open one's self to the feelings which the scenes where they have trodden are adapted to excite. There have been literary giants here; and as I walk slowly along the ramparts, as evening approaches, and look abroad over the green plains and gentle ascents, the road lined with poplars, the church-yards by the stream, the academic hall; or turn my eyes towards the roofs and towers of the city, I remind myself that here, under the shade, perhaps, of these same linden trees, looking upon the scene, which fifty or a hundred years may not have much changed, have passed men whose names are heard in every land. Haller, Michaelis, Cellarius, Mosheim, Heyne, Berger, Eichhorn, a host of others, teachers and taught, have given to this seat of learning much of their own renown. Still, to the thoughtful spectator of illustrious scenes, constantly recurs the reflection that time is constantly hurrying on age after age; and that whatever value may be set upon learning or magnanimity, yet human glory is but a transient thing, and something better and more durable is to be sought.

Tuesday, August 16. Almost every day, at eleven o'clock, the bell tolls for a minute or two, affording us a frequent remembrance of the necessity of our own preparation by repentance for our sins, and faith in Him who alone can take away the sting of death. Oh, may I have that complete preparation, whenever and wherever my hour shall come, and may it be my chief and constant aim to approve my heart before God, through His grace, and to labor for my own salvation, and that of my fellow-men!

Sunday, September 18. . . . A candidate in theology, and a pious man, named Briose, with whom I had formed a slight acquaintance, called on me in the evening in company with a young man from Switzerland who has been in England and studied in Berlin; and we read a chapter together, conversed on it and prayed. The Christian spirit is the same everywhere: O, may I feel it more abundantly in my own heart, and may it be shed abroad upon my distant friends!

Monday, September 19. Being at the Library, I was shown a folio copy of an early edition of Luther's translation of the Bible, with which were bound up specimens of the handwriting of Luther, Melancthon, Justus Jonas, and others. Of the first two, that of Luther was perhaps in its day the best; that of Melancthon is the larger and more legible. I saw also a Bible from some nation about the Caspian Sea, written upon long strips of palm leaves, and each book tied by itself, the whole filling a large case of drawers.

Sunday, October 2, Quedlinberg. I saw, for the first time, the Lord's Supper administered in a Lutheran church. There were perhaps forty or fifty communicants, and the time was after the morning service. The communicants being seated in the chancel, one of the clergymen addressed them at considerable length, and read a few prayers, and chanted also the Lord's Prayer, if I recollect rightly, and some other appropriate exercises. There was also singing on the part of the communicants. Then the other clergyman entered, and they two having partaken, the communicants advanced two or three at a time, presented themselves before one of the ministers, at the distance of a few feet, and bowed, then stepped forward and received the bread, which was by him placed in the mouth of each with certain words which I could not understand, as the organ was all the time in operation, accompanied by a few fine youthful voices. Each couple, when they had received the bread, stepped back, bowed and retired behind the altar, and coming forth on the other side, received the cup from the other minister with the same ceremonies. Some further prayers were read, and the people dismissed. My dear parents and sister, and many of my friends, probably received the sacrament this day. There are many obstacles to my reception of it here; but I look forward in hope to the time when, if it be the will of God, I may thankfully partake with them of that holy ordinance; and, above all, to the time when, through His unspeakable grace and mercy, we may sit down together in His heavenly kingdom.

Wednesday, October 5, Eisleben. . . . But the house of Dr. Luther, as the Germans call him, will of course be visited by the stranger. It is a low building of two stories and moderate size, at a little distance from the centre of the town, and adjoins other houses. Its upper part has been burned and restored; but the lower remains as formerly. Over the door is the figure of the reformer with an inscription, and on the window Luther and Melancthon have long been painted at full length. The room where the great reformer was born, is occupied as a school for the children of the poor, and I saw it full of them; it is on the lower floor as one enters. Above stairs is a collection of curiosities relating to Luther and the Reformation; specimens of the handwriting of Luther and Melancthon; the originals, as I understood it, on parchment, of the letters of indulgence granted by the Cardinal of Ostia, one of them as old as 1497; and the writing table of Luther, at which I had the satisfaction of sitting and recording my name among those of the other visitors. And so here in this house, and in these streets, did that great instrument of Providence first breathe and think and move. And how much do we owe under divine Providence to that man! What consequences have resulted from his courage and perseverance, his love of the Scriptures, and his zeal for the propagation of truth. Rough he was, like his strongly marked face; yet it is not easy for a Protestant rightly to contemplate his character without admiration, nor can we duly consider his labors and success without hearty gratitude that he was so employed for such ends.

Thursday, October 6, Halle. My lodging is near the celebrated Orphan House and other foundations of the excellent Francke. These consist of a very extensive range of buildings, some four, five or six stories high, surrounding a court several hundred feet in length, and fronting on an open place. At the end of this court is a bronze statue of Francke in his gown and cap, in the act of blessing two children, one of whom holds the Scriptures. It is an interesting group, and the inscription is simply the name of the pious founder, with the words, 'He trusted in God.' There were many boys about the buildings, and my whole impression was one of admiration at what the labors and prayers of one devout man had effected; schools, charities, libraries, so various and so comprehensive. The inscriptions which I saw were all very appropriate. Over the handsome front are a sun and two black eagles, with the passage from Isaiah: 'They that wait on the Lord shall renew their strength; they shall mount with wings like eagles.' Nine boys, with their teacher, this morning, passed, singing, before the doors.

Friday, October 14, Dresden. I have seen the Library, a most noble one, consisting of more than three hundred thousand volumes. It occupies the second and third stories of the elegant Japan Palace, as it is called from the collection of porcelain which, with some other fine exhibitions, fills the first of this princely museum. Beside this building is an open public garden, from which, as well as from the palace, delightful prospects are in view. Through the Library I was shown, and it appeared to me larger and certainly much more elegant than that at Gottingen. It is especially rich in history, and has many manuscripts. So numerous are the copies of the classics, that to each of several a whole series of shelves are allotted. Much more care has been taken, as well as money expended, to have elegant editions, than at Gottingen. A curious literary and typographical monument was examined by me: a book, of which a few copies were printed, containing translations of a few triumphal odes or pieces on the deliverance of Europe by the allies, into one hundred and fifty languages. Perhaps it is doubtful whether such a work could have been executed in any other country. This library is at the command of the citizens, and perfectly accessible to strangers for purposes of reading and writing. Had circumstances allowed, gladly would I have remained a few days to avail myself a little of the privilege; but time presses.

Saturday, October 22, Weimar. Here, then, is the city so renowned in the history of German literature; the court where a petty Augustus called together the poets of the land; and where the prince of those poets in extreme old age still receives the applause of his countrymen. These streets, this park, this wood have been traced and retraced by Wieland and by Schiller; in yonder church the voice of Herder has been often echoed; and Goethe is still here.

Friday, November 4, Bonn. The transition from travel to rest, as from rest to travel, is ever apt to be pleasant, and content to be once more established, although my tour has been one of continual gratification, I made haste to procure lodgings at Bonn, not waiting to take a very particular view of the town, for which I shall have ample time should life and health be spared. The rooms which I procured are on the third floor of a good four-story house close by the market and University buildings; and although they were perhaps once better than they are now, yet will doubtless be sufficient, with a contented mind, to make me comfortable. Here I accordingly arranged my articles of use, and began now to form my plans for attendance upon the lectures, and with that view waited upon the Secretary and entered my name. A few of the lectures are begun; others commence on different days of next week.

Wednesday, November 30. Students are students everywhere; and the eagerness with which, at the ringing of the bell telling that the lecture hour is closed, the pen and ink are laid by, reminds me of old scenes. From that moment little attention remains for the hasty addition of a few words which the professor would sometimes make, though he does not mind breaking off in the middle of a subject.

Saturday, December 3. The life of a German student during his three years at the University is in some respects peculiar. Subjected to few restraints, he may follow his inclinations as to private study, reading, the occupation of his time, company, and eating and drinking; and it would be surprising if these young men did not emerge from the toilsome task of copying, day after day, several courses of lectures, with a strong relish for some relaxation. There is, notwithstanding, much devotedness to study, and perhaps often under circumstances of poverty or want of future prospects, which might discourage an American. For the rest, it is the training at the gymnasium, for seven or eight years in an uninterrupted course of classical study, to which, together with their large libraries and patient dispositions, I should ascribe much of the perfection in ancient learning possessed by the Germans.

Saturday, December 10. I am told that a number of duels were fought on Tuesday, as many, according to my informant, as thirty, though that is probably an exaggeration; and that others were in contemplation. Several wounds were received; one student, it is said, had three, the last of which was a cut from one side of the face to the other. Another, if the story be true, had his ear completely taken off; but the skilful surgeon succeeded in replacing it. This wicked and absurd practice prevails, therefore, in no small extent. The theologians, who do not generally belong to the several associations, are not when so situated exposed to challenges; but those who do belong to them fight, if they fight at all, with covered faces, as a wound would deprive them of a future settlement.

Friday, December 16. The occasional cultivation of whiskers and moustachios among the German students is not to be wondered at, and those articles are often not altogether unbecoming. But the fancy of allowing the beard to grow as here and there a fellow does, is so contrary to modern fashions that it appears strange and sometimes disgusting. The true cause of it is, I am apt to suspect, laziness, or at least an indisposition to shaving, for much trouble is perhaps thus saved. There are two or three of these beards at the lectures which I attend, and one of them is accompanied with a long growth of heavy hair behind like a mop. For the rest, boys under nine or ten years are sometimes to be seen with long yellow hair falling upon their shoulders.

Monday, December 19. Having now been in Germany six months, and seen various parts of it, I have had an opportunity to acquire in a good degree an acquaintance with the character of the people. I like in them their good nature, patience, integrity, industry, good order; I dislike their lightness in their views of sin, which shows itself in various points, especially in the breach of the third commandment, in the duels among the students, and in the disregard of the Lord's day. The religion of those who are truly religious, so far as I have observed, is warm and liberal, and perhaps, under all disadvantages, there is more of it than we may sometimes have imagined.

Sunday, January 1, 1832. May this new year be begun, continued, and, if it please God, ended by me and mine with good resolutions and holy desires, and virtuous and Christian habits implanted and confirmed by his Holy Spirit!

Monday, January 9. My great difficulty is to find time enough for what I want to do. There is so much to be studied, read, heard, seen, and written, that I do not want employment from sunrise to midnight. It would be gratifying to look into the German poets and historians; to read Tacitus on the spot; to see what travellers have thought of this land; but theology must have my principal attention, and I am very willing it should.

Sunday, January 29. . . . I still meet with a circle of friends on Sunday evening to my pleasure, and I hope to my profit.

Saturday, February 18. The burial-ground lies just out of town, and is a triangular lot of small dimensions, which, but for a number of old stones set in the outside of the wall, and one or two large flat ones whose inscription is obliterated, one would be inclined to suppose recently planned. It is another striking instance of the national indifference to funeral monuments. Those which are here, stone, wood, and iron, are the reverse of splendor and often of durability; and probably a large majority of the dead are entirely without memorial. Niebuhr is buried here, but the spot may be sought in vain. The wife of Schiller sleeps under two young trees, such as are planted all around by the wall, with the simple inscription of her name, birth, and death: 'Here rests the widow of Frederic von Schiller, born Charlotte ——. Born ——, died ——.' It was towards sunset when I visited the place, and, as I returned, I looked towards the west and thought of my country and friends. France and the ocean lie between, but God is with us. May we all be his children!

Monday, February 27. . . . In the general cheapness, it is remarkable that the expenses of a degree at the University are so great. Although every one, at the expiration of three years, is entitled, after an examination, to his doctorate, yet I am told that the cost will not fall far short of two hundred rix dollars. The consequence is that very few take their degree, except the medical students, for whom it is necessary. Whether they pay so much I know not.

Thursday, March 8. . . . I begin to feel something of pain at the thought of leaving Bonn so soon, where I have found so many, such kind, and such excellent friends, and going forth again amongst strangers. But this pain will soon cease, and leave the delightful hope of a happy meeting in that blessed kingdom where there shall be no more painful parting. And for the rest, I have everywhere the same merciful Protector.

Tuesday, March 13. For more than four months I have not conversed perhaps more than a quarter of an hour in English, and I have thus had a good opportunity to experience how familiar one may become with the sound of a foreign language. I should soon become accustomed to think in German, and indeed do in part.

Wednesday, March 14. The Wednesday morning sermons of the students of the Seminary are discontinued; and this evening began the series of discourses which is usual during Lent in the Evangelical Church. Professor Nitzsch preached on the feeling of our Lord in anticipation of his sufferings and death. The text was the words of our Saviour when the Greeks sought to see him, as recorded by St. John. It was a most impressive and excellent sermon, and left on my mind a sense of the unspeakable love of our blessed Lord, which I pray may not pass away.

Sunday, March 18. . . . At our circle of friends this evening, we had the company of a clergyman of Elberfeld, a place which, with the surrounding region, is eminently the seat of piety. His name is Doring; a man perhaps of fifty; and I was delighted with his Christian kindness and warmth, shining forth in all his conversation. With the utmost frankness he invited me, if I came to Elberfeld, to lodge with him; and at parting uttered the truly comfortable and blessed sentiment: 'Christians never see one another for the last time.'

Monday, March 19. It is said that Melancthon resided awhile here in Bonn, in intercourse with the Archbishop of Cologne in those days, who favored the reformation, and was compelled to leave his office. This is but a slight association. For the rest, Beethoven, the great musical composer, was born here; Niebuhr died here; and August Wilhelm von Schlegel, though now absent, is still a citizen of Bonn. He is now in London, and I regret that I have not the opportunity to hear a single lecture from him. In his manners he is said to be effeminate and vain; but of his exalted powers there can be no doubt. He is very eminently learned in Sanscrit; in general literature has few rivals; and his translation of Shakspeare is said to be unparalleled in the history of translations.

Tuesday, March 27. . . . Goethe is dead. At the age of eighty-two he expired gently, having long outlived his renowned associates, Wieland, Schiller, and Herder. Thus, since I have been in Bonn, I have received the news of the death of the first German philosopher and the first German poet of their own, perhaps of any age, Hegel and Goethe. May I live as I shall wish that I had done when earthly fame is of no value, and an account must be rendered for every talent!

Thursday, March 29. A beautiful spring day. I called on Professor Freytag, and when he learned my intention of leaving Bonn, he pressed me with such arguments to remain through the summer, that I was led to serious consideration of the matter, and although it may show a want of previous reflection, I am strongly led to adopt his view. He urged the good beginning which I had made in Hebrew, and the advantage of pursuing it; that the spring is no time to travel in Switzerland, where he has been; and when I consider how much more beneficial in respect to my profession a thorough exegetical course will be than an irregular stay for a little while at many places, and add the difficulty of travelling in the South of Europe in the present state of affairs, everything seems to point to a longer residence in Bonn.

Friday, May 11. I have made arrangements for the summer lectures. I design to hear Professor Nitzsch's course on Christian doctrine, and that on the pastoral office; Professor Sack's on what is termed Apologetik; Professor Freytag's on Isaiah; Professor Bleek's on the Introduction to the Old Testament; Professor Rheinwald's on Church History and on Ecclesiastical Antiquities; and Professor Brandis's on Kant's System; eight in all, four private, and four public; one of six hours, two of five, two of four, and three of two in the week; thirty hours in all, or about five hours a day on the average. Many students hear less, and some more.

Monday, May 14. I have to-day attended four lectures, and written them all—not so difficult a task as one might imagine.

Saturday, June 23. The sight of one of these vast libraries is adapted to awaken a train of reflections. What is literary renown among such a multitude who have gained more or less of it! How little can one learn in this short life, could even all of it be given to learning! How can a man be puffed up with literary pride amidst such a host of superiors, himself able to grasp so little and passing away so soon! But it is painful to think of the absolute impossibility of thorough fundamental investigation with our exceedingly limited means in America. I am almost disposed to think that our States ought to do something for learning in their public capacity.

Friday, June 29. . . . I do admire this nation; they have less external splendor, but they have minds and hearts.

Sunday, July 15. . . . I am not seldom requested by friends, Christian friends, to make little excursions on Sunday, which, according to our views of the day, are at least inexpedient. I take my ground thereon; that, though many such things may not be inconsistent with the Divine Law, and may not in such society less forward my edification and improvement in grace than my hours at home, yet I will not do that which would furnish ground of objection to enlightened Christians of our view of the subject; at least not without satisfaction in my own conscience. Still, there are points and degrees in which the custom of the land must not be vigorously opposed.

Tuesday, July 17. It is a reflection not altogether without a momentary sensation of something like pain, that in my country we are so severed from every relic of past ages. This living among objects which remind us continually of memorable histories and memorable men, not merely produces an impression on a boyish fancy, but, if I may judge from experience, exercises an exalting, enlarging influence on the whole train of feeling and thought. For an educated man, it is certainly a want which renders our country in one respect less interesting. But she has enough, more than enough, to make up fully for the loss. I think of her with gratitude to God. And if she had no equivalent for this comparatively little deficiency, she has my friends, my family; ten thousand times more to me.

Wednesday, July 18. There is one effect which appears to be sometimes produced by travelling, but which I desire may not be produced in me. A traveller sees the best, perhaps, of a foreign country; he is free from the cares or mortifications which he may feel at home, and thus, especially upon an American who has nothing similar in his own land, an impression may be made unfavorable to his love of country, at least unfavorable to his love of living in his own country; and a desire may arise to revisit the places which he has once visited so strong as to impede his usefulness and his happiness. Travelling is, indeed, for a young man exquisitely pleasant; but pleasure is not the first object to be sought. Religion, duty, love, may these ever bear unshaken rule in my heart!

Tuesday, September 4. . . . The desire to visit the source of the Danube I had long indulged; this was the only opportunity; it would be a thing to tell of; and though I knew it would detain me, I decided on the excursion. . . . The ascent to the top of the ridge was long and tiresome. There I found an open prospect, far over the summits of many a hill in each direction. A noble pasture country crowns these hills; there is wood enough, but it is no merely wild, dark forest. On the top of the hill I found a very comfortable inn in the style of the region, where I took a bowl of excellent milk with bread, and procured information of the way to the place which I sought, and which, I found, is not altogether without resort. I passed along the hills about two miles, and came to the neighborhood of the spot. A house and a little chapel had been described to me; these I found; but inquiring of a girl who was driving cows close by, I could obtain no information; she did not understand me perhaps; in truth it is a strange German which they here speak. While I was searching, and had fallen upon a wrong fountain, a fellow appeared with a clear, almost fierce eye, who comprehended what I would have, and told me that the spot was at a little distance, but so wild that I could not find it. On this, I asked him if he would go with me; he said yes, if I would give him a good drink-money. As he was so special in his demand, I inquired how much he would have; that, he said, he would leave to me; 'so much as God puts in your mind, give.' So we went together, and I found him an apparently true-hearted fellow, though I can imagine circumstances in which I should rather meet a mountaineer with a milder eye. Under a few trees, perhaps firs, on the side of the hill the mightiest river of Europe springs into existence. When it has rained much, it is visible some feet above where it now appeared. First there was wet grass, then a little standing water in the holes; then it flowed. The taste was not unpleasant. I stood upon the spot at a quarter past five; and it is a pleasure to have stood there. There is another branch which rises a few miles farther on, but which, although about equally long, bears another name till both unite at Donauschwingen, under the name of the Danube."

After visiting Vienna, Prague, and Frankfort-on-the-Oder, he thus recorded his arrival at Berlin:—

"Tuesday, February 19, Berlin. Through the continual mercy and watchful providence of God, I am happily arrived at the end of this long journey of six months, in excellent health, without experiencing any unpleasant accident of the least importance, and after very much of enjoyment and instruction. May God be praised, and may all the fruits of this journey be devoted heartily to his glory! Alas, I am not thankful as I should be.

Wednesday, February 27. I was immatriculated to-day, with the usual ceremony. The present rector is Dr. Meiss, Professor of Mineralogy. There are only two or three courses of lectures, the remaining part of which I think it of much importance for me constantly to attend, such as Schleiermacher's on Biblical Criticism, and Neander's on the History of Doctrines. These are of such a description that a part may be heard to advantage without the rest.

Friday, April 26. As some of the lectures begin next Monday, I have made the necessary arrangements. I design to hear in the ensuing semester Schleiermacher on the Acts of the Apostles, Neander on the Minor Epistles of Paul, and on the History of Doctrines, Hengstenberg on the Book of Job, Steffens on the Philosophy of Religion, and perhaps Machenicke on the symbolical books of different churches. This will make, with what I shall less regularly hear, about six hours a day on the average, at least five. The fees here are high, a louis d'or for each private course, and the public courses are comparatively seldom; a great many students, however, have the fee released, or the payment postponed till some future period; a privilege which, in certain circumstances, the laws allow them to claim.

Wednesday, June 19. As there was to-day an oratorio at the Garrison Church for the benefit of a charitable institution, I attended in the wish to see one performance of that description in this land of music. The piece was the Creation, by Haydn, and the choir of singers were daughters of citizens of Berlin; the musicians were doubtless the best to be procured, and two or three distinguished male and one female opera singer sang the duets and solos. There were magnificent parts and fine voices;

but the whole only confirmed the conviction how unable I am to judge or to enjoy the highest branches of harmony. One solitary song, or one plain hymn, makes much more impression on me.

Thursday, June 20. Who can help admiring at this moment the spectacle of the British nation! Slavery is abolished: twenty millions sterling are to be paid to the planters; and measures are to be taken for the education of the liberated slaves. Every Englishman may find his taxes increased by this measure, but England will lose nothing by it. The whole measure is a noble union of religion, philanthropy, justice, generosity, and moderation; and I feel convinced that a special blessing will attend the nation which has effected it.

Saturday, July 6. Before I leave Germany I wish to become better acquainted with some parts of the literature of the land, especially the poets. Klopstock, Schiller, and Goethe I already know with some little familiarity, though my time has allowed me to cultivate my acquaintance but little. Of Herder I know less, and of Lessing. Claudius I know, and I have been reading something of Novalis, who died before he had full opportunity to exhibit to the world his very extraordinary genius. His hymns are his best remains, and are written with a fire and beauty which, if more poetical and mystical than tranquilly spiritual, yet find their way to the religious heart.

Monday, August 12. . . . We separated after Fischbad had expressed our common feelings in prayer, and I am sure there was none of us to whom the hour had not a certain holiness. Our circle has been long united at Bonn and Berlin; we have one pursuit, one desire, one Head; and we do not cease to be united, however an ocean may part us.

Thursday, August 22. Altona and the grave of Klopstock. In his lifetime the poet buried here his first wife, the Meta of his poetry, who died in childbed. Above he placed a sculptured pair of sheaves, inscribed 'Sheaves sown by God for the harvest of the resurrection,' and at the bottom, 'Adore Him who also died, was buried, and arose.' When he died, his second wife erected to him a similar but larger stone, with the same sheaves inscribed with the same words, and with a noble inscription for the poet, mostly his own words, concluding with expressing her own adoration of 'Him who also died, was buried, and arose.' She died long after him, and the third and most modest stone is raised to her with the same sheaves, the same inscription, and the same call to adore 'Him who also died, was buried, and arose.' The whole is sublimely and touchingly poetical.

Saturday, August 31. At the close of a severe gale. I thank God I was enabled to regard danger and death, if they should be His will, with a confidence and hope which I trust are the fruits of His grace. So in the midst of storms and raging waters, yet under the protection of the same kind Father who has guided me hitherto, closed the twenty-eighth month of my absence from home, and the summer of 1833.

Thursday, October 31. This day I am twenty-four years old, and have completed the thirtieth month of my absence. The last year has been one of most abundant cause for thankfulness to God, although my life has in no degree corresponded to His goodness. May He enable me to live during the ensuing year, if He sees fit to spare me, more to His glory, and prepare me, now that I have reached such an age, to enter His more immediate service with zeal and faithfulness; and may these passing months and years, which remind me of the close of my earthly pilgrimage, find me still more assimilated to the glorious kingdom of the Redeemer! I think too of Alexander, and solicit every blessing for him, especially for his soul, from the throne of inexhaustible grace. How dear he and all my friends are to me now!

Friday, January 31, Paris. To-day is the end of the thirty-third month of my absence from home. God has abundantly blessed me in all this time, and I have very ungratefully repaid His goodness. I esteem it one of my greatest blessings that I am continually reminded how uncertain and vain is my expectation of many days to come, and thus my weak and wicked heart is drawn more and more away from earth, and led to closer dependence on my Saviour. If it be the will of my Heavenly Father, may I soon be restored to my dear parents and friends in health and peace; nevertheless,

'Oh Lord, my God, do thou thy holy will—
I will be still;
I will not stir, lest I forsake thine arm,
And break the charm
That lulls me, clinging to my Father's breast,
In perfect rest.'

Thursday, April 3, New York. And so the mercy of God has restored me to my country in health and peace; may he give me a truly thankful and devoted heart!"

Mr. Burgess' European journal is diversified by accounts of numerous excursions, many of them on foot, which are not extracted here. No attempt has been made to record all the religious utterances found on every Sunday or other holy day, and on every anniversary. Enough have been given to show the spirit which pervaded at this time, as afterwards, his whole life.

VIII.

DEVOTIONAL HABITS.

It is with some hesitation that the most private habits of one so remarkable for his humility and modesty as Bishop Burgess, are laid open to the public eye; but they cannot be withheld, for these are just the habits which can be copied by every Christian. Perhaps the example may have the greater influence, because he never seemed to do anything for the mere sake of setting an example; if it was his duty, he did it, and left the example to take care of itself. This simplicity, this singleness of mind made him always consistent, though, in considering a particular course of conduct, he never asked, Is it consistent? but only, Is it right? and then, perhaps, Is it at this time, or under these circumstances, expedient?

But prayer was with him eminently more than the fulfilment of a duty: it was a delight and a constant source of comfort and strength.

It would, perhaps, be difficult for the world to realize that a man, so constantly occupied, could find so much time for prayer as he found. His seasons of prayer were frequent rather than prolonged. His prayers were of the most simple, quiet, unimpassioned character; as Doddridge's prayers have been described, "business-like." Or rather they were like the requests of a child to his father; of a child who is in earnest, and yet willing to accept a denial, if his father thinks a refusal best for him. He never or seldom experienced those hours of ecstatic communion with God, of which one sometimes reads, and which are so discouraging to ordinary, common-place Christians; but every act was sanctified by prayer. He never left his study to attend a service, nor returned to it afterwards, without a few moments of prayer. If he were going on a journey, he knelt for a minute, in company with the nearest members of his family, to ask upon it a blessing. When first rising in the morning, he used some forms of prayer, generally those found in Jenks' Devotions; then followed a short period of silent, private supplication, and afterwards one chapter in the Old Testament and one in the New, were read before leaving the room. Afterwards came family prayers, which were never omitted, even when Roman Catholic servants were forbidden to join him in prayer, and the family consisted only of the two who had already read and prayed together.

Of his more private seasons of devotion he seldom spoke, though he never concealed them. Indeed, it would be impossible for any person to combine more perfectly the idea of secret prayer with an entire freedom from embarrassment or shame respecting its existence. He obeyed the injunction to enter into his closet and shut the door; but he did not bolt and bar it, lest he should be discovered; and when he has seen the key turned to prevent interruption, he has given a gentle reproof, saying that Christians ought not to be ashamed to be caught on their knees.

On one or two occasions, when talking freely but confidentially, he mentioned some of his habits. Three times every day, in his private morning and evening devotions and at noon, he prayed by name for every clergyman and candidate for orders in the Diocese. About nine o'clock in the morning, he gave a few minutes to meditation and prayer for humility and repentance; about three in the afternoon, for preparation and readiness to die. At some convenient time, in the early part of the evening, before his mind was too much wearied by the labors of the day, he devoted a short time to self-examination and prayer. Between nine and ten came family prayers, and towards midnight he read from Jenks' Devotions, closing again with more private petitions. On Sunday, before going to the morning service, he prayed for all "spiritual pastors," and at noon for increase of love to God and charity to all men. On occasions when the Holy Communion was received, he used special prayers both before and after the service, and at some early hour on Sunday evenings he offered a variety of prayers for many classes of persons, concluding with petitions for each member of his own family. During Lent, his devotional exercises were somewhat increased.

It might be supposed that his plans would often be disturbed, perhaps entirely deranged by company; but this was seldom the case. A caller might sometimes oblige him to postpone his retirement for a short time, but if the visit was to be one of longer duration, and his study was occupied, he would quietly place within his friend's reach a newspaper, or leave him to converse with some other member of the family, and, without attracting attention, even by an apology, slip off to his own room for a few minutes. He never allowed travelling to interfere with the full discharge of these duties. Cars never left so early in the morning or arrived so late at night as to furnish him with an excuse for omitting his regular devotional exercises; and when compelled to ride all day in a crowded stage, he has said to his travelling companion: "I would not have you think that I have passed the day without prayer; I have tried to use such seasons of quiet as were afforded me."

The public fasts established by the church were openly and thoroughly observed in his family, even after his failing health might have furnished some reason for relaxation; but on Fridays and other occasions, when he may have considered fasting recommended rather than enjoined, his abstinence was such that he "appeared not unto men to fast." When first a housekeeper, he considered the question how far it was best to distinguish such days by some change in the arrangements of his table; and he decided that he had no right, at such times, to force others unwillingly to fast; and as his house was always open to a great variety of guests, he thought it better to make no alteration in his table, but to deny himself in the quantity rather than in the quality of his food.

He was a faithful and devout reader of Holy Scripture. Upon his study table and his bedroom table, there always lay a Bible, usually open. He wore out several pocket Bibles. Some years ago he commenced reading the Bible at intervals, systematically, a verse at a time, accompanied by meditation. The first thing in the morning, the last thing at night, he took up a verse; each time that he left the house for a walk, he carried one with him; how often this occurred during the day, it would be impossible to say. This habit he continued to the last of his life.

Before sleeping, he was accustomed to repeat Bishop Ken's

Evening Hymn, "Glory to Thee, my God, this night," and in the morning the 156th hymn of the Prayer-Book,

"Father, whate'er of earthly bliss
Thy sovereign will denies."

It was because he prayed so without ceasing that it was said of him, "His devoutness was so constant that we can hardly think of him as having devotional periods."

In addition to his ordinary seasons of devotion, occasions for extraordinary prayers were never forgotten. The beginning and end of the year; his own birthday; the various seasons of the ecclesiastical year; each in its turn was made a season for special and appropriate prayers. For many years it was his practice on each birthday to write a prayer, followed by resolutions for the coming year.

An example is here given, the earliest in date, which he had framed.

Oct. 31, 1831.

"O Almighty Father, my Creator, Preserver, Benefactor, Redeemer and Sanctifier, at the close of another year of my short life I appear before thee, to praise and bless thee for the mercies of the past year, to confess my grievous sinfulness in thy holy sight, and to implore thy continued goodness during the succeeding period which thou shalt see fit to grant me upon earth. Sanctify, I pray thee, and solemnize my heart; make it thankful, humble, obedient, and resigned: and may my present offering be accepted with thee, for the sake of thy Son Jesus Christ, our only Saviour and Mediator.

When I look back, O Lord, upon the course of my life, what benefit is it possible for man to receive which thou hast not bestowed upon me? Health, which was never taken away except for my spiritual good; friends for whose kindness, example, and prayers, I have continual cause to praise thee; liberty, peace, competence, education; the calls and warnings of thy providence, the means of grace, the invitations, and, I hope, the prevailing motions of thy Spirit; all hast thou given to me, notwithstanding the hourly provocations of which I have been guilty. During the past year have I also experienced the abundance of thy goodness. My life, so often threatened, thou hast still preserved, giving me time and space for repentance and thy service. Separated from my friends, thou hast guarded me across the ocean, and through difficult regions, giving me opportunities of instruction and enjoyment which many desire in vain, and, so far as I yet know, thou hast kept those who are near and dear to me, in peace and safety. Thou hast permitted me to continue those studies which I trust, if thou shalt see fit to spare me, may be directed to thy glory. Thou hast called me by thy grace, hard as my heart has been, to greater holiness and a renewed walking in thy fear and love; and by continually repeated warnings, hast made me to feel my frailty and the vanity of earthly things. O heavenly Father, give me, I beseech thee, a thankful heart, devoted to thy praise and service, and anxious above all things to do thy holy will, and to grow in knowledge and grace.

I confess, most gracious God, my sin and unthankfulness, and that I have been so far from deserving the least of thy mercies, that most justly mightest thou take them all from me, and cut me off as a cumberer of thy ground. Another year has fled, and I am so much nearer to the grave; but how little does my progress towards heaven appear. Alas! I have been cold, exceedingly cold, in my affections towards thee, who art the worthiest of all love, and have suffered my heart to be taken up with worldly things, forsaking the fountain of all living waters to hew to myself the broken cisterns that can hold no water. I have had murmuring and rebellious thoughts of thee, whose dispensations, like thy law, are all holy and just and good. I have felt prayer as a burdensome duty, not as a delightful privilege, and have preferred to it the transitory enjoyments of this world. I have been very cold and indifferent in thy public service, too little valuing the ordinances from which I am now separated, and too little inclined to those in which I am now permitted to join. I have been unfaithful and unkind to my dear relations, while I was yet in their society. I have been uncharitable and proud towards my fellow men, and cared too little for their souls; especially have I failed in my duty towards the children who were formerly committed in part to my religious instruction; nor have I taken such interest as I ought in the means adopted for the conversion of my fellow-sinners. I have loved too much the pleasures of the world, which so draw away the heart from God. I have been too fond of the riches of this earth, not valuing enough the treasures in heaven, nor feeling enough for the poor and distressed. I have not governed my tongue as I ought, nor restrained it from unprofitable, uncharitable, and mischievous discourse, nor spoken, when I should, to thy glory and the good of souls. I have been negligent of what concerned my present duty, not improving the precious time according to its value. I have looked too much at. and for happiness in this life, and without reference to thee, without whom there is no true happiness.

O Lord my God, forgive me all this my sin, for the sake of thy Son Jesus Christ, who hath borne our sins and fully satisfied thy divine justice. Without thy grace, I feel that I can do nothing that is good: O, give me such sincere contrition for what is past, such faith in thy mercy, and such love to thee as shall manifest in me the fruits of thy spirit. Let me constantly feel a deep and truly humble sense of my unworthiness, and adore thee for thy unspeakable condescension, long-suffering and loving kindness. May my heart be supremely devoted to thee, entirely resigned to thy holy pleasure, and rejoicing to do thy will; and oh, enable me from henceforth so to live as shall more glorify thee, more satisfy my conscience, and give me more evidence that I am indeed a child of God and a partaker of thy grace. May I delight in prayer to thee, in holy exercises of heart, and in all that shall prepare me for the joys of thy heavenly kingdom, that I may have not only the form, but the power of godliness. May I be diligent to discharge every duty as it arises, anxious to do good to others, and content with whatever thou seest fit to appoint; committing all my cares to thee, thankful for all temporal blessings, not solicitous for future wealth, but loving the treasures at thy right hand, and striving to increase the happiness and save the souls of others; ever pitiful, charitable, meek, and forgiving; ever remembering that life is hastening to its close, that I must render an account; and holding myself in such a temper in regard to all earthly enjoyments that I may always be ready to leave them. May I always feel those vows of God that now, for three years, are upon me; and may I diligently labor to prepare myself for the sacred calling to which I have esteemed it my duty to devote myself: and ever adorn the doctrine of God my Saviour in all things. Make me faithful in speaking to thy glory, fearing no shame or ridicule in thy cause. Keep me from all covetousness and envy. Grant me grace to keep the good resolutions which thou shalt put into my mind; to exercise Christian self-denial, to keep my body in subjection, and to grow wiser and better as long as thou continuest me in life.

Another year is now begun: with thee are the issues of life, and thou knowest whether I shall be spared to its close, or taken away before the arrival of another birthday. Lord, give me an heart to say, not my will, but thine be done; and to rejoice in hope of the glory of God. If I live, may I live in thy faith and fear; and if I die, whether suddenly or by lingering disease, may I be found with my loins girded about, and my lamp trimmed and burning. O Lord, search me and try me, that I may not be found wanting; correct me in whatever thou seest amiss; let not my vile heart harden itself against thy holy motions; but may thy grace triumph in me, that I may not come short of that heavenly inheritance which my blessed Saviour has bought for me.

Look, also, I pray thee, O Lord, in unspeakable mercy, upon my dear youngest brother, of whose birth this is likewise the anniversary. Protect him from all dangers, and especially from the spiritual dangers to which his youth is exposed. Renew and sanctify his heart; fill it with the fear and love of thy holy name; bless him in his studies; spare him through the ensuing year, if consistent with thy will, and prepare him to be a comfort to his friends, and an instrument of thy glory; but oh, prepare him to die; if young, in the bloom of youthful piety; if older, after a life spent in some good measure in thy service.

Bless my beloved and honored parents; all my dear brothers and sisters; my relations and friends; conduct us all in peace and holiness through this pilgrimage of life: in every scene let our hearts be with thee; and finally, of thy rich mercy, receive us to thyself, to love and serve thee perfectly and forever, and forever to ascribe all the glory of our salvation to thee, the Father, the Son, and the Holy Ghost. Amen.

Resolutions for the ensuing year. Oct. 31, 1831.

1. To live, through the grace of God, in constant preparation to die.
2. To think much of heaven, that I may look rightly upon all that belongs to this life.
3. To labor, that my heart, with God's help, may not be drawn away from Him by anything which I see.
4. To be charitable, and to use rightly the competence which is allowed me.
5. To prepare for the sacred office with diligence and a right sense of its solemn duties and responsibility.
6. To pray, through the divine grace, fervently and constantly.
7. To improve my opportunities of information.
8. To be industrious and dedicate all my acquisitions and works to God.
9. To endeavor to attain such experimental acquaintance with the truth, that I may never be turned from it.
10. To love the servants of God wherever I find them.

These resolutions I pray that I may be enabled to keep, through the Holy Spirit, in whose strength alone may I trust. Amen."

It was his custom to record in a Diary, in few words, parish duties performed, letters received or written, and events of the day. Often will be found among briefest notes a few devout words, or the first line of some hymn or a verse of Scripture, selected for the day's meditation.

These are a few instances:—

"Jan. 1st, 1854. Prayed earnestly for grace to serve God more cheerfully and faithfully through all my coming days.

Dec. 31st, 1857. The year closes with many blessings. Give me, O God, a more feeling heart, full of thanks and humility.

Oct. 31st, 1858. My birthday and my dear brother's, and the anniversary of my consecration. A day of cheerful prayer and of humiliation; as well, I trust, as of strength and gain.

Jan. 1st, 1860. May the blessing of my gracious Lord be with me and all mine in this new year, forgiving, protecting and preserving us to eternal life!

Oct. 31, 1865. My birthday, far from home, but not without prayer and communion with the gracious Lord of life, in whose hands are the issues of mine.

Dec. 31st, 1865. (The day on which he reached Havana.) It was the close of the year as well as of our voyage, and for me there was everything to stir up my heart to repentance, prayer, and trust, as well as to thanksgiving."

His devout frame of mind was so habitual that it appeared to cost him no effort to lift up his heart to God at any moment, to turn to prayer from any occupation. To an afflicted friend, he said, "I will pray for you," not whenever I say my prayers, but "whenever I think of you." And she never doubted that he did send up to heaven a supplication for her whenever her trials recurred to his mind.

At one period, he felt great anxiety about a friend who had gone astray and had rejected all his efforts toward return to godliness. At length, after years of separation, he received a letter from him telling him all that he most wished to hear. As he read it, he said with emotion: "For this I have prayed every day for ten years." Well may those who are left behind mourn his loss.

"For where he resteth, evermore one constant song they raise
Of 'holy, holy,' so that *now* we know not if he prays."

A few incidents and facts furnished by a member of the family will serve still further to illustrate his heavenly habit of mind, his reverence for holy things, and his desire that all which was done in the church should be done devoutly and fitly.

One snowy day when for some reason there was service in the church, two of the family going rather early happened to be the only persons there for a short time. As they stood by the register, and the Bishop passed them on his way to the vestry-room, one of them said to him, "There will be no one here but us and the sexton." "Yes," he answered, "there will be One more," and from his tone they could not but know that he was thinking of Him who promised to be present where two or three only were gathered together in His name.

When a lady said how glad she was to have a pleasant Sunday, he replied, "Yes, it seems to speak to us of a better world."

Once, when some books had been carelessly laid on a Bible, he removed them, saying, "Never put any books on the Bible; that is one of my old superstitions."

He would neither listen to a story which connected a ludicrous association with a passage of Scripture, nor repeat it. He charged a clergyman, who was superintending the erection of a new church, to see that the kneeling facilities in the pews might be such as to leave no excuse for the unseemly custom of kneeling to the seat, with back or side to the Holy Table; and also that the wardens should be reminded never to count a collection within the chancel, and especially not upon the altar.

He cautioned those over whom he had influence never to leave the vestry-room to perform divine service without first ascertaining that their vestments were properly arranged. And to a young clergyman who came to his study in Hartford dressed in a coarse, brown linen coat, he said, "Now that you are admitted to Holy Orders, I wish you would always dress like a clergyman." A lay reader selected a sermon written by one who had been deposed from the ministry for causes affecting his moral character. He did not know the fact, but when he submitted his choice to Mr. Burgess for his approval, he said, "You must not read this sermon to a congregation, for no man who has been so displaced from the ministry should ever be heard in the church afterwards."

The following from the pen of the Rev. George W. Durell, for sixteen years of his Episcopate a Deacon and Presbyter in his diocese, and ordained by him to both orders, may form a fitting conclusion to this section.

"On the 14th of June, 1859, when at Calais, I was requested by Bishop Burgess to go to Houlton and make such arrangements as I could for the celebration of our services on the following Sunday, and he, going by the way of Bangor, would meet me there on Thursday. Houlton is the shire-town of a vast county in the northeastern part of Maine, a place beautiful for situation, and of growing importance. Though the journey thither was ninety miles by an open stage, and a large part of the way through an unbroken forest, it was undertaken with special pleasure, for it was to reward me with a week of such close intimacy with my dear Bishop as would enable me to know more of his daily life, and particularly what were his habits of private devotion. This reward was more ample than I had expected, and I shall cherish with gratitude the delightful recollections of that week, for then there were many new traits of his character revealed to me which increased my admiration for him as truly a great man; and then I learned the secret of much of his power to persuade, convince, and move men.

At the time appointed, the stage, crowded with pioneers, brought the Bishop. I was struck with the marked and kindly deference which these rough men showed him. I afterwards found that during the early part of the journey with them the Bishop had so rebuked their profanity, that they all expressed their regret for such rudeness in his presence, and for this sin, as they frankly acknowledged it to be. It is hardly necessary to say the offence was not repeated.

Several of the more prominent gentlemen of the place called upon the Bishop, of whom they all seemed to have heard much. Among them some were Roman Catholics, and some Unitarians; and here, as well as afterwards at their houses, I was impressed with his easy bearing, and free, pleasant conversation, showing the cultivated Christian gentleman.

When I reached Houlton, I was shown to an excellent and well-furnished room, as I suspected at the time, the best which the inn afforded. The next day, upon the arrival of the Bishop, he was conducted to one far inferior, but he positively refused to exchange. His own proposal to share with me the more convenient room was gladly accepted.

The Rev. Mr. Street, the courteous and successful Rector of Woodstock, New Brunswick, had kindly come to meet the Bishop and to assist in the Sunday duties. It was late when we separated for the night, and on coming to our room the Bishop said, 'Let us have family prayers.' I read the Lessons for the Day at his request, and he read the prayers appointed to be read in families, with no variation whatever in the form except to add, 'continue thy gracious protection to us and ours this night.' He had often spoken to me of his great and constantly increasing fondness under all circumstances for prescribed forms of prayer, but more especially for those of the Book of Common Prayer.

When about to retire, he took a manual of private devotions, and, kneeling down, he read for some minutes, then closing the book, he remained a long time in prayer. Again, he opened the book, and again he communed with his God, and this act of devotion was continued about an hour. When I awoke a little after daylight, I saw the holy Bishop kneeling in the same spot and engaged in the same duties. Such, I found, were his habits of daily devotion. And afterwards, as my guest, when he was heard in his chamber long after others slept, and in the morning long before others rose, we needed none to tell us why he denied himself bodily rest. We no longer wondered that men, as he walked the streets, should pause to look upon the saintly expression of his face. It was the fair index of a character formed by such habits of self-watchfulness and personal devotion as are rare in any age."

IX.

ADMISSION TO HOLY ORDERS.

RETURNING home from Europe, the scene of much of his preparation for the ministry, in April, 1834, Mr. Burgess received Deacon's Orders in Grace Church, Providence, on the tenth of June, at the hands of Bishop Griswold. On the following Sunday, June 15, he preached his first sermon, in the same Church, from Romans vi. 23: "The wages of sin is death." Though detached passages can convey but an imperfect idea of a sermon, a few extracts will be given to show something of the spirit and the style of the young preacher.

"How variously the law of God is imparted to mankind. It is not merely written in the precepts of the New Testament; it was not only expounded by our Saviour on the mount; not only uttered midst lightnings and thunders from the thick darkness that enveloped the brow of Mount Sinai; it has been written in the pages of every moralist that ever wrote; written, though often amidst many errors and corruptions, yet written in the instructions of philosophers, of teachers, and even of the founders of false religions; written in the laws of every land; written in the memory of successive generations, and handed down from father to son since the beginning of the world; written on the heavens and the earth; written in the sympathies and affections, and sense of truth and justice which are alive in all of us; written in the breast of every human being in every land and every age, who has not wanted the universal gifts of reason and of conscience." . . . . .

"From the internal dispositions spring up the external fruits; ingratitude to God goes on to forgetfulness of his presence, rebellion against his will, contempt of his word, impiety, blasphemy, atheism; indifference towards our brethren grows up, under the excitement of circumstances, into wrath, hatred, malice, murder; carelessness of the truth becomes, in a little while, flattery, deceit, slander, falsehood, perjury; devotion to our own advancement, with little regard to the means, begets envy, conspiracy, sedition, treason; the love of money passes into avarice, meanness, extortion, theft, plunder; the pursuit of sensual enjoyment into luxury, drunkenness, lasciviousness, fornication, adultery, seduction. 'When lust has conceived,' says St. James, 'it bringeth forth sin; and sin, when it is finished, bringeth forth death.'" . . . .

"'The wages of sin is death.' That death, in the sense in which the Scriptures thus speak of it, is more than the dissolution of the body, is evident because it is always contrasted with the life which the Saviour imparts to those who believe in him; and yet none of these is exempted from the dissolution of the body. But as the life which the Christian receives is more than mere existence, is the perfection of his capacities, the enlargement of his sphere, the purification of his moral powers, in a word, is the only true life, the life in God, so the death of the impenitent is more than mere corporeal extinction, is the opposite of all that more exalted life of the spirit, is entire exclusion from the only source of perfection and felicity. Before the fall, it was distinctly declared to the father of mankind, 'in the day that thou eatest of the fruit of the tree, thou shalt surely die.' He ate, and died; and the spiritual death which then fell upon him and his race may enable us so far to conceive of the horror of eternal death, as to value and to lay hold upon the sure hope of deliverance. Imagine that no promise of redemption had intervened; that no chosen people had been preserved; that no voice of God had spoken in the soul of man; but conscience too had died or lived only to torment; that no message had passed from above to the forsaken race; that even the sentiment of religion or of superstition, which seemed still to link the Pagans with a higher world, had been utterly extinguished; that the passions, appetites, and lusts of men had been let loose without a single rein; that one great principle of sordid, grovelling, hateful selfishness had been the governing spring of all human conduct; and that all this had been without a prospect, without a hope, without a wish after restoration to holiness and to God; this would have been the spiritual death without mitigation." . . . .

"Gladly would every Christian, if submission to the will of the Most High allowed, seek for some ground of confidence that the impenitent soul might at last be rescued; most gladly would we find some declaration of the word of God, which, without encouraging the sinner here, might lead us to believe that he may hereafter be admitted to a saving faith in Jesus Christ; but the truth cannot be disguised, and must not be shunned; the Scriptures contain no such declaration; they warrant no such confidence; they speak, in respect to those who die in unbelief, but of everlasting condemnation, of a worm that dieth not and a fire that is not quenched; they know of no future work of redemption." . . . .

"The Scriptural representations of the happiness of heaven render certain little beside its spiritual and moral nature. Those of the Apocalypse are, like the descriptions of that book, poetical and figurative in the very highest degree. Those of the other writings of St. John are simple, but abstract and spiritual. Those of St. Paul give us clearer images, but still little more than images. Those of the Saviour himself are clearest of all, but they reveal not what would gratify a needless curiosity, but what should determine our choice and animate our zeal." . . . .

"Believe then not, my brethren, the horrible suggestions of the enemy of man, or of the deep, deep corruption within us, that God is severe and cruel, that He is the object of fear, and not of love; that His service is a dark and gloomy and austere succession of compelled submissions; that He has decreed capriciously and will execute unrelentingly: believe them not, for, on the faith of the word of God, they are not true. Turn to that clear, that blessed saying of your Redeemer, yes, your Redeemer, the Redeemer of you all; the best has as real need of Him as the worst; for the worst He died, as well as for the best; turn to that saying of His which should annihilate all such suggestions: 'God sent not His Son into the world to condemn the world; but that the world through Him might be saved.' If He so provided a way of acceptance, He must accept; if He loved the obstinate sinner, He must love the returning penitent. He does, my brethren; and let it not be altogether in vain that the message of

His love has been now declared: 'the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' "

Soon after his ordination, Mr. Burgess received an invitation to take charge of St. James' Church, New London, Connecticut, and before giving his answer he went to Hartford to consult Bishop Brownell. Bishop Brownell having at that time the charge of Christ Church during a vacancy, detained him to assist him on the following Sunday, July 20, when he preached from Revelation xxii. 17: "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." A few extracts from his first sermon to the congregation, to whom he ministered thirteen years, will not be read without interest.

" Before the close of the word of God, one passage intervenes. It is not a condemnation of the guilty to despair; it is not an exclusion of the unworthy from the paradise of God; it is not a suggestion of difficulties to be surmounted; it is not a declaration that there are few that be saved; it is an invitation, an invitation to the eternal city and to the river of life; an invitation without a limit; an invitation from the highest and holiest sources, given in charge to every messenger, and sent, as it were, on every wind, and addressed to all that hear, and to all that will. With nothing else could the Scriptures close, but with the fullest, broadest, loudest invitation of grace and love." . . . .

" The first bearer of the invitation of whom the text speaks is the Spirit, evidently, the divine and Holy Comforter. His office is to convince the world of sin, of righteousness, and of judgment, and, when he has thus prepared the heart for the reception of the glad tidings of salvation, then to pour into it all the riches of grace and consolation and spiritual communion with the Father and the Son." . . . . "When, therefore, in the still worldly and unbelieving, something appears, however faint, yet arousing or alluring to the purity of vital religion, this we must judge to be the call of the Spirit. When, in the hours of silent reflection, the inquiries, What am I, and Whither am I tending, force themselves upon us; when some awakening dispensation reminds us with a voice of thunder that we are living on the verge of death, and living for hell or heaven; when some distinguished deliverance or unexpected mercy makes it impossible not to cry out: 'What shall I render to the Lord for all His benefits?' the deep feeling that we might be, should be, and may be heirs of a nobler and more perfect happiness than we now possess, comes to us almost like a recollection of Paradise; when the sense of a separation from God is made painful and oppressive to our souls; when, after vicious indulgence and gratified folly, follows the bitter draught of remorse; when we sit and tremble under the powerful enforcement of the word of God, and fain would escape to our hiding-places of lies, and yet find it there pressing upon us; when, even while we hate and resist the truth, we still are compelled to feel that it is the truth; in all this, though we know not whence the wind of divine grace cometh, or whither it goeth, yet we may hear its whisperings or its rushings. It is the Spirit calling us to come.

Conjoined with the Holy Comforter in this blessed act of invitation appears the Bride, the Church of Christ, whom the Scriptures beautifully represent as united to her Lord in an affection and a sacredness like those of a marriage. The ordinances and communion of the Church were instituted and have been preserved not merely for the comfort, support, and edification of such as were already its spiritual members, but also that it might shine forth in the world, a city not to be hid, and by good works, and solemn rites, and lasting institutions, spread abroad the call of the Redeemer." . . . . .

"Infant Baptism, at the very threshold of existence, calls alike the child, the parent, and all who see and hear, to the water of life. Religious instruction in youth, whether it be by the catechism, the Sunday School, or otherwise, whether through the pastor, the sponsor, the teacher, or the parent, is another call of the Church. So is the summons, at a riper age, to adopt for ourselves the Christian profession; so is the weekly worship of the Lord's day; so is every sermon, every treatise, every prayer, every hymn, proceeding from those who are especially appointed to administer the ordinances of religion; so is the public and solemn celebration of the Lord's Supper; so is every one of the vast number of means by which religion is every hour externally urged upon our attention. A heavy guilt of negligence may, indeed, rest upon the Church of Christ; but surely none of us, my brethren, can at the last extenuate our obstinate rebellion against God, by the plea that we did not sufficiently hear her call.

The exhortation follows, 'Let him that heareth say Come.' It expresses as well the duty, as what must be the warm desire of all who receive and embrace the word with true and honest hearts. In a certain sense, my Christian brethren, we are all preachers of the Gospel, and may say with St. Paul, 'woe is unto us if we preach it not.' " . . . .

"Besides such as officiate in the pastoral character, such as publicly teach, and all who write in the cause of religion, those preach the Gospel, too, who bring up their children in the nurture and admonition of the Lord, those who render comfort to the afflicted and support to the dying, those who, with generous boldness, attempt to check the profligate on his course of ruin, and all those who, themselves enlightened by the word and the grace of God, strive, in whatever way, to open the eyes and direct the path of their fellow men, to light and immortality." . . . .

"Sometimes, when derision of religious truth rises in our presence, almost to blasphemy, and many, perhaps, are waiting for our words to confirm their tottering courage or faith, our languid smile betrays how much more we feel of desire to retain the favor of all, than of pain that the Gospel is wronged, and the souls of our brethren endangered. Sometimes, when the disposition of those whom we address is most favorable, we content ourselves with a mere general remark, true, indeed, and perhaps exceedingly valuable, but without animation or love; at other and more difficult times, we hide ourselves under a caution, which is to be used with the utmost caution, and excuse ourselves from throwing our pearls before swine." . . . .

"Labor not so much, my brethren, to talk about religion, as to feel, and then of course talk, religiously. Frame not too many resolutions for regulating your conduct in this particular; but let the grace of God keep your hearts in a frame always to delight in repeating the call of the Spirit and the Bride, to come.

He who speaks in the text is the Lord Jesus Christ, who last addresses the invitation of grace. He sent the Spirit to awaken the slumbering world; He chose the Bride, and charged her by his love, to be faithful, in spreading the call; He commands each individual believer to aid in propagating the glad tidings of great joy; and He Himself, as well in the text as in the words which He spoke upon earth, gives to all generations the freest, fullest invitation to glory, life, and immortality." . . . .

"Having thus considered the persons by whom the invitation comes, the Spirit, the Church, the individual believer, and the Lord of life, let us now observe the persons to whom it is addressed. This is an easy task, for if any invitation could be universal, it is surely this. No person is excluded but those who will not come, those who are not athirst for the waters of life to which we are invited; and this is indeed no exclusion." . . . .

"All are indeed invited; but no man will come until he is athirst for the water of life, and the Scripture does not at all suppose it possible that others should come. They who love, and are satisfied with the intoxicating draughts which the world offers, how should they relish the pure simple water of holy joy and peace? They who have as they imagine no need of restoration, why should they repair to the healing Bethesda of the Gospel?" . . . .

"But others there may be, who feel in themselves the earnest wish after the benefits of redemption, but doubt of the sincerity of their love to Christ and of their hatred of sin; who see the necessity of the living waters, but are not sensible of a burning thirst that 'longeth after God as the hart after the water brooks.' To such the Lord addresses the language of encouragement, when He says, 'Whosoever will, let him take the water of life freely.' Come from whence it may the will to taste, the command is alike to all; and how many of us would be found among the ranks of the redeemed, if only those were reckoned who came with that burning thirst, if all those were excluded in whose breasts the work of renovation began amidst uncertainty and slowness and fear? Only we must not be content till our love increase; one draught from the fountain must make us return to it with a livelier relish and a warmer desire: we must not disguise from ourselves the necessity of our complete rescue from that bondage to which our hearts tell us we have not altogether ceased to submit.

The third point which it was proposed to consider, is the purport itself of the invitation." . . . .

"Sometimes, my brethren, the Scriptures paint the work of salvation as a toilsome conflict with many and potent adversaries; sometimes as a laborious journey to a distant unseen land; sometimes as a straight and narrow path; sometimes they summon us to be prepared at its entrance for the sacrifice of that which clings most strongly to our natural affection; sometimes they exhort us to escape and flee like Lot to the mountain from the wrath to come; but in our text, we are called to regard it in no other light than as a free gift of infinite value, which costs us nothing but the acceptance; as a refreshment, unspeakably more delightful than that which the bubbling stream presents to the weary, parched, and sinking traveller of the desert. At another time we will arm ourselves for the conflict, we will gird up our loins for the journey; we will think of the straightness of the way; we will brace ourselves for self-denial; we will speak with trembling of the destruction we are called to shun; but at present we will only gaze at the River of Life, and linger for a moment upon its brink, till, with the blessing of God, we are allured to taste of the waters. It is but to come and freely to take, of what? of life, of the water of eternal life. In that one word, life, in its truth and reality are comprehended the full exercise of all our lofty capacities and all our happy affections, the close union with the origin and centre of our being; and after these is there need to mention that sickness and pain and death shall never enter the walls of the eternal city? The jewelled foundations of the New Jerusalem, the gates of pearl, the tree of life, whose leaves were for the healing of the nations, the street of pure gold, as it were transparent glass, these are figures, but they express the highest glory and the purest bliss of which the imagination of a mortal under the touch of divine inspiration could give the poetic delineation." . . . .

"Do you ask, how shall we come? Come to the footstool of your God in prayer for His renewing, sanctifying Spirit; come to His word with simple, humble, diligent hearts; come to His house, and join with all your souls in the petitions and the praises of His people; come to your work of active duty, be it where it may, as His servants and His stewards, rejoicing in your task. Come with all your infirmities and your defilement, and ask to be purified and to be healed, and you shall be accepted."

Instead of advising him to accept the invitation to New London, Bishop Brownell proposed to him to become his assistant in Christ Church for two months. Some of his friends were strongly in favor of New London. The invitation to that parish was for a year, with every prospect of a call to the rectorship. That to Hartford was for two months only, and they feared that he would there be so overshadowed by the Bishop and the Clergy connected with the college, that there would be little prospect that the congregation would be satisfied to call him for a longer period. In opposition to these remonstrances was the urgent invitation from the Bishop, and there is no doubt that he sought in this, as in every event of his life, still higher counsel, for the result shows that in remaining at Hartford he was wisely directed. Before the two months had expired, the parish, with perfect unanimity, invited him to become their rector, and requested Bishop Brownell to admit him to Priests' Orders.

The first sermon preached by Mr. Burgess to the congregation of Christ Church, Hartford, in his new character as assistant minister, was on the 24th of August, 1834, and was from St. Matthew xxviii. 20: "And, lo, I am with you alway, even unto the end of the world."

It closes with these words: "My brethren, whither can he who now addresses you look, whither can you look, on the occasion on which he now addresses you, but to a promise like this? Conscious as he is, praying that he may always feel that consciousness, that the interests in any degree committed to his charge are, so far as his instrumentality may influence them, influenced, not for life, but for eternity, what can uphold him but the confidence that the Almighty Saviour is here amongst us? And, while you hear the word of God from the lips of youth and inexperience, however willingly you may yield your indulgence and forbearance; yet what would encourage you to hope a blessing, but the knowledge that Christ is here, and ready to bless? Let us cling to His promise; let us be often with it at His throne of grace, for ourselves and for one another. Humble under our utter unworthiness; acknowledging that we have no strength in ourselves for the task, let us throw ourselves upon His mercy, and give up all our powers to His disposal, and, appealing to His promise, leave the success of His own work to His own omnipotence and grace."

X.

ORDINATION TO THE PRIESTHOOD AND INSTITUTION.

It is a singular circumstance that Mr. Burgess was not only admitted to the Priesthood, and instituted on the same day, the first service being held in the morning, the second in the afternoon of November 2, 1834, the twenty-third Sunday after Trinity, but that he also preached his own institution sermon. The proposal to preach on that occasion could never have been made by him; he must have yielded to the express wish of Bishop Brownell.

His sermon was from 1 Thessalonians ii. 19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

"It pleased the divine wisdom to select, amidst the multitude of the primitive preachers of the gospel, one man to be especially held up as a pattern for every age. The Apostle Paul had been miraculously called to his office; was distinguished by the rich abundance of his labors and his success; and has left both in his history recorded in the Acts, and in his numerous epistles, far clearer traces of his ministerial character and feelings than all the Apostles beside. It is not easy to mistake in this the design of the Holy Spirit who inhabited his breast, and who inspired his historian. Certainly it was meant that we should see, and catch from the sight, the feelings of one who was, if ever man deserved the name, a worthy minister of the gospel of Christ. It was meant that from the zeal, the faithfulness, the affection, the prudence, the intrepidity, the forbearance, the liberality, the entire devotedness of that chosen saint, his successors of every order under the various vicissitudes of every succeeding age, should draw an example that should be for them, in this their character, the highest, save one alone.

The Apostle Paul could look around upon a multitude of churches in Asia and Europe, as the fruits which he himself had planted; and, whether he addresses the Christians of Corinth, of Thessalonica, of Philippi, or of Colosse, it is with the same spirit of paternal affection. To no man since has been given a pastoral love so enlarged, because no man since has been intrusted with such a charge; and it may be doubtful whether the human mind, without an apostolical degree of expansion and sanctification, be capable of embracing, with such special ardor, such a variety of communities and of individuals. Not that the ambassador of Christ is, at any time, justified in that almost selfish spirit, which, while it labors, perhaps with much diligence, in a single field, looks never beyond that field, forgets that the souls of all are equally dear to the Redeemer of all, and feels no interest in the success of the gospel beyond a single parish, or a single nation. No! the bond of Christian charity knows no restriction; and we must seek that the natural affection which endears to us those with whom we are most connected, while it is deepened and sanctified by the renewing grace of God, may never give birth to coldness in our duty towards all. Still, it is most delightful when Christian charity and social affection may work together. So, the faithful parent, engaged, perhaps, in many benevolent labors for the general good, turns with most ardor to the improvement of his own circle at home. And so, the faithful pastor, while he participates, in some degree, in the zeal with which a Paul could pray and give thanks and labor for Christian Churches and for all mankind, must yet feel most of the ardent affection of that Apostle when he looks to the people of his peculiar charge. Thus, in the language of the Apostle addressed to the Thessalonians in our text, you may find the sentiment, which must accompany a true and an affectionate minister of Christ, when he enters, while he pursues, and when he closes his course of pastoral duty. Let us, then, contemplate, as we are led by the words of the text, first, the implied exclusion of every other hope and joy for a minister of the gospel, than that to which the Apostle has reference; secondly, the objects of that hope and joy; and finally, its glorious termination 'in the presence of our Lord Jesus Christ at His coming.'

'What,' says St. Paul, 'is our hope, or joy, or crown of rejoicing?' You can conceive, my brethren, that if all upon whom hallowed hands are laid, should ask themselves before God, what is their chief hope and joy in their ministry, the answer of conscience might sometimes vary from that of the Apostle. We know, and it is the acknowledgment of the greatness of human apostasy, that the Christian ministry has been stained, not merely by momentary forgetfulness of the dignity and responsibility of the sacred office, but by utter disregard of the most solemn vows, by grievous abuse of the word and ordinances of God; and even by the bold impiety of profligate hypocrisy. We have high cause to be thankful that it is not often thus amongst us; but against departures less gross and less open, perhaps, indeed, wholly concealed, even those whose original dedication was conscientious and devout, need to be vigilantly and prayerfully on their guard. For a sincere and elevated mind the danger of glaring abuses may be small; for we all must own that even in the sight of the world, scarcely is there a character more dreadfully contemptible than that of a grossly unworthy minister of the gospel. Those whose hope and joy are evidently nothing above gain or ease or sensual indulgence, can, of course, have nothing of the Spirit of Christ, and are none of His. But, it may happen that influenced, at least in part, and at first by a true desire to be made instruments of good to the souls of men, we may be tempted, and possibly led to make something else the chief object of our hope and joy. It is sad to think that, when many are listening with attentive delight to the eloquent periods of the speaker, perhaps even aroused, through his instrumentality, from the slumber of sin, or drinking in the rich flow of evangelical consolation and instruction, he himself may be nourishing, at every moment, a miserable, oh! how miserable, vanity! It is sad to think that he may come to make it his chief hope and joy, not to be, but to be called, a skilful, a learned, a faithful preacher; or may make even the terrors of the Lord the means of displaying the energy of his eloquence. It is sad to think that he may go from house to house, not to cherish Christian feelings, not to exhort, reprove, or comfort; not to provoke unto love and good works, but to win a popularity and an influence to which he sacrifices the eternal interests of his charge. It is sad to think that, stationed as a shepherd and a watchman, he may 'lord it over the heritage of God;' may delight to be the leader of a multitude, and may be the last to render what he should be the first to teach, the submission of self-will. If his own exaltation, in whatever character, be his hope and joy and crown of rejoicing, how fearful may be the danger of others; how fearful must be his own? He ought to watch and be sober; he ought to repress the very beginnings of selfishness, to anticipate the hand that will sooner or later humble the proud, and especially to pray for grace so to feel the realities of eternity, the truths of redemption, and the sancity of that office which enforces them, that, in deep humility of soul, he may glory only in the cross of Christ. Every other hope and joy in his ministry except that which is fulfilled when the work of his Master is done, and souls are won to everlasting life, must be worse than insufficient, must, if it claim much of his heart and thoughts, deaden all spirituality of mind, prevent or palsy his labors, and furnish him with bitter recollections at the last, even if it bring not down upon him the sentence of the unfaithful servant.

The questions of St. Paul in our text, imply that his entire hope and joy and glory, as a minister of Christ, were found in those whom he should win to Christ, and that with this, no other object could, for a moment, enter into rivalship. See how, at the opening of every Epistle, his heart breaks forth into grateful exultation for the spiritual gifts bestowed upon the churches to whom he writes. See with what joy he marks their advancement in knowledge and grace, and is lost again and again in adoration of the unsearchable wisdom and goodness of God, who had called them out of darkness into His marvellous light! They were his hope, not because he hoped to point to them, in the day of account, as his claim to distinguished reward; but because a heart warmed with the true love of God and man, can hope for no higher pleasure than to be the instrument of promoting a design so acceptable to God, and so necessary to man, as the extirpation of sin and its woes. They were his joy, not merely because he had delight in the society of friends so worthy and so dear; but because he saw in their graces and good works a tribute of honor to the Lord in whom he rejoiced. They were his glory, not because he desired to boast of them before men as the fruits of his faithful and diligent labors; but because he saw how much more glorious than all the crowns of earth, was, in the sight of angels and of God, the secret consciousness that immortal spirits had, through his means, been led to eternal happiness. My brethren, it is not for him who is entering the vineyard to employ, with full justice, this language of St. Paul. It is for him who has for years watched over and watered it; for him whose going out and coming in are known to his people; for him who has seen amongst them the growth of heavenly grace from the first seed sown by his own hands to the rich and increasing fruit. But even the youthful pastor, the desire of whose heart it is to follow in the steps of such, must share the feeling of the Apostle expressed in these words. His hope and joy must centre in the salvation of his charge; and if that be not as yet his crown of rejoicing and his glory, yet he can seek no other. In the most holy name he has promised to be to them a faithful shepherd. At the altar of God he has devoted himself, soul, body, and spirit, to the service of God amongst them. Solemnly he has implored for them the abundance of divine grace; and he is now bound 'by every sacred obligation, to employ himself,' in the language of Bishop Wilson, 'for their welfare continually, and thus, at least, give his life for the sheep.' The kindly feelings of the human heart co-operate here with the force of divine obligation and with the general impulse of Christian charity. Our social relations have established, and the word of God countenances, a most affectionate intercourse between pastor and people. He is the common friend and comforter; he is called to witness the joys and sorrows of the family and the individual. It is his voice that consecrates in the first days of life its whole future course to the gracious Saviour, and his that utters over the closing grave the accents of triumphant faith. How can he have a heart and not feel everything else to be as nothing for him in comparison with the eternal peace of those to whom he is thus allied? He need not fear to indulge too warmly the true love of their souls; it will never interfere with his allegiance to his Master. It is the very spirit of that Master. The Son of God came upon earth, and lived and died, simply because He loved our guilty and wretched race; and it is simply because He loves them that He guards His Church, and makes it victorious. He follows Christ in whose heart burns the same wish to save. If a Christian pastor be faithful, he must love every one of his people, and be ready to make many and great sacrifices to that love. If he be faithful, he must be earnest in his supplications that they may all come to the knowledge of the truth, and be stablished, strengthened, settled therein. If he be faithful he must strive so to model his instructions, his exhortations, his warnings and his consolations, that the needs of all may be supplied, and the word of truth rightly divided, and said, neither so harshly as to lose the stamp of affection nor so gently as to glide away without leaving its mark upon the conscience. This is our conduct, in other matters, towards those whom we love, those in whose prosperity lie our hope and joy; and it is here as everywhere the course of real and discreet kindness. To such desires and endeavors of the pastor ought the desires and endeavors of the people to respond. If they have confidence in him, let them remember that they are the subject of his most frequent and fervent prayers; and let their corresponding supplications call down upon him and upon his labors the continual dew of the divine blessing. Let them believe that in no way can they afford him so much happiness as when they cordially accept the message which he brings, and, in their daily walk, give glory to Him whom he serves. Let them weigh his doctrine by the Scriptures, believing that it is not because it is his opinion that he desires them to adopt it, but because he esteems it the truth of God; and, therefore, though the inclinations of the corrupt heart may oppose themselves to every direct and close appeal, let them faithfully examine themselves lest, while they seem to themselves only to blame or despise the pastor, they really reject the humbling doctrines, which might be, for them, the power of God unto salvation. And, my brethren, there is one other caution which the frailty and guilt of human nature imperiously demand. It is often and truly said, that the life is a better criterion of character than the words. But, though this be true of the character of a man, yet not always of his principles and his convictions. The conduct of the preacher, a frail and sinful creature, may often be very inconsistent with the truths which he preaches: that fact condemns him as weak, guilty, perhaps awfully guilty, but not necessarily as insincere. It is one thing not to follow that which we believe, and another to disbelieve that which we teach. The man stands or falls according to that which he builds upon, the only foundation, which is Jesus Christ; but the foundation remaineth sure; the word of God is always true, the sacraments are always valid; and if any proclaim a gospel that condemns themselves, so much the stronger the proof of that gospel, since even such cannot deny it. But as the minister of Christ, feeling his own utter weakness, must call upon you, confirming his words with the Scripture, to follow his words rather than his life, so he has a right to beseech you, in Christian love, not to judge him by such transgressions as a hasty word, a questionable habit, an implied inconsistency. Conscious himself that nothing but the desire of winning souls could have brought him to the solemn responsibilities of his office, conscious that, in the depths of his heart, he desires to have in his people his only hope and joy and crown of rejoicing, he has a right to ask of them something of the same love, and to beseech them that his lesser faults may be, if they admit not of excuse, yet lamented and reproved, before they be proclaimed and denounced.

In the words of the text, the Apostle leads us forward to the termination of his hope and joy in the presence of our Lord Jesus Christ at His coming. We need not now pause to dwell upon the doctrine which is surely here contained that we shall recognize one another in the eternal kingdom of Christ. Let us only look to the great account to which we are hastening. If, for every privilege and talent a strict and impartial reckoning will be required of us, how much more for the privilege of hearing the gospel and participating in the ordinances of the Church of Christ, not merely once or twice in our lives, but from week to week, from month to month, from our early childhood to our last dying weakness! We too, my brethren, must answer for these privileges at the judgment seat of Christ. There are probably those here to whom this thought is alarming, and therefore unusual, seldom presenting itself, and soon banished. But why should we shut our ears against the thunders of a judgment which we cannot avert? As high as is the value of the privilege, so high is its estimate in the books that shall be opened in that day. Christ summons you, by His word, which is here dispensed, to His altar, to His mercy seat, to His salvation, and they who believe not reject His call. The Holy Spirit strives with you by the force of solemn conviction and warm persuasion, and they who believe not stifle His motions within them. Oh! let us think of the doom of Chorazin and Bethsaida, and Capernaum, and fear lest our distinguished privileges should be, through unbelief, the means of our deeper ruin. The ministers of Christ are 'to some the savor of death unto death, and to others the savor of life unto life; and who is sufficient for these things?' None but he whose whole dependence is on the gospel as the power of God; and in reliance on that power, the language of the Apostle may be adopted, 'Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.' Our eyes may look onward, while we trust in Him whose strength is made perfect in weakness, to a more blessed close. To hope that a single soul, endowed with all these exalted capacities for holiness and happiness in an eternal world, should be brought, through our means, to the knowledge of the way of life, and led, through our means, in that way to the gates of glory; this would seem enough to call forth the utmost diligence of which we are capable, to make our labors of love easy and delightful, and amply to support us under whatever perplexities and trials may tend to dishearten us. But he who undertakes so to labor, is permitted to hope for more than this. The promises of Scripture, the experience of the Church, the triumphs of the gospel in our day, bid him, in humble dependence, pray for high results. Everywhere, slowly, it is true, too slowly, yet evidently, the dominion of the only Redeemer in the hearts of men is advancing; the word returns not void to Him that sent it; all things proclaim to the faithful laborer that he shall not labor in vain, nor spend his strength for naught. Possibly he may not see the fruit; it may spring up where he looked not for it, or after he is called away. But if he but preach the truth as it is in Jesus with a single heart, he may well trust that he shall not be without his crown of rejoicing in the presence of our Lord Jesus Christ at His coming.

My brethren, let us now look forward, beyond the vicissitudes of time, to that blessed day, blessed to those who are in Christ; and let us strive, by every appointed means, each for himself and for all, that we may be found such at His appearing; and that we who are now associated by so many delightful and sacred ties, may be associated in everlasting joy. The future in this life is with God, and with Him we may confidently leave it; for, if we are His people, He has grace in store for us, proportioned to every time of our need. May He, of His mercy, grant, that we may all know, as the ground of our faith, only Jesus Christ, and Him crucified, that your pastor may always see in you his hope and joy and crown of rejoicing; and that, 'speaking the truth in love, we may grow up unto Him in all things which is the head, even Christ.' "

So spoke the youthful preacher, and if his after course had been in any way inconsistent with the views and feelings thus expressed, his words would never have been recorded here. But his whole life furnished such a beautiful illustration of the life of the Christian pastor who finds his hope, his joy, his crown of rejoicing in the sanctification and salvation of his people, that it has been found impossible to resist the temptation to insert the sermon entire.

XI.

RESIDENCE AT HARTFORD.

THE most peaceful, the most happy era in the life of a nation furnishes the smallest amount of incident to the historian; it is the same in the life of the individual. Mr. Burgess entered, in the Parish of Christ Church, Hartford, Connecticut, upon a life of unceasing labor, but labor which brought its own reward, in the success with which it was crowned.

The statistics, which show the growth of the Parish during his rectorship, will form the subject of another section of this volume; the present will be devoted to his personal history as far as it can be gathered from the few letters that have been preserved. During almost the whole period of his residence in Hartford, he found a home, in every sense of the word, in the family of Mr.

Nathan Morgan, and for both Mr. and Mrs. Morgan he cherished, to the last, an affection almost filial.

Though his stay in Europe had separated him three years from his own family, he had then looked forward to a return to his early home. But he soon found a home elsewhere, and his settlement at Hartford seems to have made almost the first permanent break in the family circle. To another of the family leaving home at about the same time, he wrote, on the 20th of October, 1834:—

"Your separation from our parents comes somewhat sooner than I had anticipated; but it is made under such pleasant circumstances, and for so short a distance, that I hope it will not give you much pain. . . . . In your husband you have a constant and valuable companion; and, for the rest, we must be content, in this life, with the vicissitudes of meetings and partings. Our family has been hitherto exceedingly blessed; and surely we may fearlessly commit ourselves for the future to the same gracious Providence. You may possibly be thrown, in your new situation, into circles that have more of a fashionable and worldly air than those which you leave; though I do not know that it will be so, but I trust that you have become so much established by the grace of God, that you will not endanger that tenderness of conscience nor those habits of devotion, which make up so much of the life of piety in the soul."

This year he accepted an invitation from the Rhode Island Alpha of the Phi Beta Kappa Society, to deliver a poem at their anniversary celebration, September 3d. His choice of a subject, "The Martyrdom of St. Peter and St. Paul," is explained in the following introductory observations:—

"Gentlemen of the Phi Beta Kappa Society:—

In offering to you on such an occasion such a poem as that which I now present, one remark becomes important. When, a few months since, I had the honor to be appointed your poet for this anniversary, it was already too late for me, under the engagements which I was required to assume, to attempt the composition of anything new and especially appropiate. Under these circumstances, the only way in which it remained possible for me to discharge that duty which every man, on these occasions, owes to his Alma Mater, was by laying before you some fruit of earlier leisure. The following poem was projected and begun during a short residence at Rome. Around that mighty metropolis of the earth, the history of all ages seems to have revolved; and one is there continually discovering some link of connection between the ancient and the modern, the Pagan and the Christian world. Such a link I thought I saw in the tradition of the Martyrdom of St. Peter and St. Paul; and this is the foundation of a poem which, viewed from this point, may not seem altogether unsuitable to this occasion."

Soon after its publication, he wrote, evidently in answer to the suggestion of a friend:—

"With regard to procuring a Reviewer, the course appears to me a little questionable. Brief notices, adapted to call the attention of the public, may be necessary to the sale of a book; but a review, which is to discuss its merits at length, should, as it strikes me, be voluntary. If anybody, I should be disposed to say, chooses to review the book, very well; if not, let it take its chance. . . . . Beyond the sale of the book, I am really not much concerned; however small may be its positive worth, its negative merits are such that, I know, it cannot make its author ridiculous, and with that I am satisfied."

This extract brings to light one of the reasons why his works have not attracted the attention which some at least of them deserve, and instead of being a source of profit to him, have often been an expense. He was never willing to resort to the means, so often used by authors, to catch the eye of the public. Another reason might be that when he had anything to print, he often printed it at his own expense, without throwing any risk upon the publisher.

His contentment and happiness in his Parish work are incidentally shown in a letter, from which is this short extract:—

"March 14, 1835. My health, about which you inquire, has been as good through the winter as in the summer; I have gained a little flesh, and do not find that my labors have had any bad effect. I preach twice on the Sunday, hold a Biblical lecture on Tuesday evenings, which is always attended in fair weather by almost as many as can obtain seats in the lecture-room, and have a meeting of the Sunday-school teachers on Thursday evening. My afternoons I give to visiting, my mornings to study; my other evenings are variously employed. The first lecture in each month is a missionary lecture. All these lectures are extempore. Our church is very well attended, and the congregation is, without exception, the most regular in all the observances of public worship, of all that I have ever seen in America. We have not had many additions to the communion, yet I am gratified with the general indications and prospect, and seem to see many who may soon choose decidedly that better part that shall not be taken from them."

Again he wrote in September, 1835:—

"As for a weekly collection for the Missionary Society, I doubt its expediency in city churches. It seems to me that we must labor to impress the minds of people with their obligation to the full extent, and then the means of collection will be of comparatively little importance. We seem almost to evade rather than to meet the difficulty, when we have recourse to different expedients for raising money. I am thankful that my lot is cast among a people who do not require much persuasion to induce them to give, in some degree, according to their ability, but they ought still to abound more and more."

His time was fully occupied. He thus writes, April 4th, 1836:—

"You would not wonder or be disposed to blame me that a day or two beyond the fortnight has elapsed in silence, if you could have seen all my engagements during the past week. In the first place, I wrote two sermons as usual, being always thirty or forty in advance of necessity. Then we had Morning Prayer in the Church (which was very well attended), every day until Friday. On the first three days I was obliged, as school committee, to spend the afternoon and the rest of the forenoon, in visiting the public schools. On Good Friday, of course, I preached twice, and that evening attended a meeting for some public business. On Saturday, I officiated at a funeral, and in the evening had service and an extemporary lecture, at the chapel. Yesterday, I preached all day, and baptized an adult, and two children (one of them named after me), and this morning I have married a couple, whose whole acquaintance had not exceeded three weeks. You may suppose that I have taken my first leisure, after all, to write to you.

I do not know that I ever enjoyed Easter as much. The congregation had seemed remarkably interested through the preparatory season: the Communion was very large; there were several who came forward for the first time, and two or three others have recently given evidence of a Divine Power working upon their souls. I thought much of our dear mother, who was at Church and at the altar, for the last time, the Easter before; I pray, that we all may so be brought through this vain and sinful world, that we may share with her in a happy resurrection in the likeness of our risen Saviour."

In 1840, the whole community was deeply moved by a catastrophe involving the loss of many lives, the burning of the steamer Lexington, in Long Island Sound; and, like many others of the New England clergy, Mr. Burgess preached a sermon on the occasion. The parish requested it for publication, and while he acceded to the request, with characteristic modesty, he limited the number to be printed. Writing on this subject to one of his family, he says:—

HARTFORD, February 10, 1840.

"My heart was full, when I first heard of the catastrophe of the Lexington, and remembered how recently Alexander had been a passenger; but how much was this sense of personal mercies augmented, when I learned from your letter that Thomas would have been on board in the next voyage! If the boat went and returned but three times a week, then were there out of eight voyages two, on which one of our family might have been a victim; so that, if any calculation of chances should be admitted, there would have been in that space one chance in four that the distress had been ours. A fearful hazard: and may the remembrance, through divine grace, be lost on none of us!

I fear that I shall not be able to comply with your request for other copies of my sermon on the occasion. Only three hundred were printed, as I particularly desired that there should be no more. I neither imagined or wished that it should pass beyond the congregation, except to the friends of the gentlemen who desired it for the press; and I thought that the number I have mentioned would be sufficient. But it is rather unfortunate that more were not printed, as they are all distributed, and more are needed. I have sent away all my own, and so have those of whom I have inquired; but if I should succeed in finding two or three, I will forward them to you.

My Psalms are fairly before the public. They have been noticed in four or five of the New York papers, with a degree of approbation that was abundantly satisfactory to me. The highest praise which I have known that they received was from the best judge, Mr. Croswell of Boston, himself, as you are aware, one of the most pleasing of sacred poets. I should not at all mention the book or its reception, for my own sake; but only as I think your solicitude for my reputation may very probably be much greater than my own.

To finish all that belongs to authorship; last week I delivered a lecture before the Young Men's Institute on 'the affinities of nations;' a subject which, in the course of its prosecution, interested me much. I began with the different races of men, as they are now; and endeavored to follow back their history as near as possible to their origin, through the guidance of their annals, and of geography, physiology, and the comparison of languages; and then, beginning at the other extremity of the chain, at Noah and the ark, to follow it down till the two paths met. A book which much assisted me, and which, if you have not read it, would be highly instructive and entertaining to any of you, is Wiseman's Lectures on Science in its connection with Revealed Religion. The author is a Romanist; but the theology of his church is very little concerned with the manner in which he executes his design."

His "Psalms," to which he refers in this letter, had just been published, before Professor Keble's version had appeared, or, at least, before it were known in America. After alluding to the more than thirty versions of the Psalms already published, "not one of which has attained any eminence in the public estimation," he concludes his preface:—

"In the present version, the author has endeavored to follow the same principles which would govern him in the translation of any ancient poems into English verse; to be so literal, as to give the very sentiment, and, if possible, the spirit of the original, and yet so free as not to inflict pain on the reader of taste. If he has failed, he may say with Mr. Goode, 'it will be his solace that he has failed amongst names the most respectable in the annals of piety and literature.' He will but have made an unsuccessful attempt in a region where the very attempt was more delightful than success in other fields. The charm of his subject, the happiness of making these divine strains more truly his own, has already more than rewarded him; and he lays aside the harp of Sion from his unskilful hand with devout thanks that he has been permitted to awaken, for his own soul at least, its heavenly melody."

The next year occurred an event of great interest, the organization of a second Parish in Hartford, and the building of a second church. Two extracts from letters, written at an interval of nearly a year, will show how entirely free he was from all jealousy of the new Parish.

HARTFORD, March 15, 1841.

"I believe that we are to have a new Parish, a Colony, as they term it, of the present one. This evening, there is to be a Parish Meeting, to determine whether the present Parish shall build the new Church, and then make it over to the new Parish, then to be organized; or, whether the new Parish shall be organized now. There is not, so far as I know, the least dissatisfaction: the only object is the provision of more room, and the extension of the Church. I have always thought that the sooner such a result could be brought about, the better; and am very glad of the present effort."

HARTFORD, March 21, 1842.

"Our new church, St. John's, will be ready for consecration in the course of a fortnight. I am to preach the consecration sermon; and next Sunday also, to part with a portion of my people. It is an occasion which I cannot but somewhat feel, though I must rejoice at the manner and the circumstances of our separation. There has never been the slighest disturbance of our mutual harmony and affection. They go, only because it seems a duty to enlarge our borders. The new congregation will be composed, almost entirely, of the people in the south part of the town; some of them, however, remaining with us, and a few others going with them, for the sake of strengthening them."*

Returning to the year 1841, we find under that date two letters from which extracts may be given to show the thoroughly Christian tone of all his correspondence:—

HARTFORD, January 23, 1841.

"Your remark respecting the time of sickness as so unsuitable for doing what has been left undone in health, is confirmed by the scenes which we are constantly called to witness, as well as by our experience in every occasional indisposition. We need to be in such a frame that we can humbly place ourselves in the hands of our Father and our Saviour, and receive the simple comfort and strength of such a trust. It is not a time for the labor of self-examination, but for the repose of a heart reconciled to God, and crying, in the spirit of adoption, Abba, Father. Pray for me, in my responsible station, and for me, as having the care of my own soul, that I may be filled with the love of our Redeemer, and enabled by word and by example to glorify His gospel. I do not cease to remember each and all of you 'with supplication and thanksgiving.'"

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* On this subject, a former parishioner in Hartford writes: "When the members of St. John's Parish left Christ Church, and I congratulated him that his labors would be lessened, he replied that he 'hoped his duties would be better done.' That feeling followed him until the close of life most wonderfully; to do whatever his hand found to do, and to do it well."

To his brother, about to embark for Europe, in a letter dated Brattleboro, July 8, 1841:—

"You, however, are soon, I trust, to see regions more interesting and quite as beautiful beyond the sea. May God preserve you, my dear brother, and give you much happiness, and make all instrumental to your greater usefulness in His service; without this all would be very worthless, and only add to the weight of our ingratitude. One thing has occurred to me while I have been on the present journey, as quite as much adapted to secure and increase your enjoyment as any other. It is regularity in your devotions under whatever circumstances. There may be every temptation to be otherwise; and I do not doubt that a false shame has often left wounds on the conscience of Protestants, and given to Romanists the impression that they live without prayer; for Romanists, I believe, are not ashamed to kneel down and repeat their prayers in the presence of others.

As the time approaches, when you are about to embark on so long and various a journey, I think much of you, and feel more the vicissitudes which may characterize it than I should, perhaps, or did when I was to be much longer absent. But, for a shorter or a longer time, a greater or a less exposure, God, our reconciled Father, is equally our Guide and Protector; the same abroad as at home, and equally needed as such at home and abroad. I can have little anxiety for you while I believe that you are walking in His fear and love."

During his residence in Hartford, as well as afterwards, when the care of a Diocese was added to that of a Parish, his letters frequently contained such passages as this:—

"I very much fear that you will not see me this week, and I write to prevent disappointment. A parishioner, who is so ill, that, unless speedily relieved, she cannot survive longer than a day or two, requires my attendance; and, although my pulpit will be supplied on Sunday whether I am here or not, yet I should hardly feel justified in leaving home at such a moment."

That these long separations from his family were not voluntary, but were the fruit of his self-denial and devotion to duty, the following extract shows:—

"It has been purely a matter of accident and of slight reasons; and I feel in truth that, short as life is, I have been absent from our home too long. Still, I have had the pleasure of seeing all of you, except Thomas, here within a period not much longer. And, as to my father, if there be one sentiment which has grown upon me with my advancing life, it has been that of devoted affection and unbounded gratitude towards him to whom we owe everything under our heavenly Father."

All Mr. Burgess's letters to the various members of his family show his strong family affection and his deep religious feeling. A few extracts may be given to show the tone of these letters; but most of them are strictly family letters, which it is impossible to give entire.

March 14, 1835.

"My time is so much taken up, pleasantly, to be sure, that I cannot read as I once did. The business of visiting in my parish interests me exceedingly. A clergyman must see a great many of those scenes in which human nature is most tried. It tends to deepen our value of the gospel, and to make us constantly feel that we are living for eternity, and very near it; a thought that, however solemn, need not be appalling when we look by faith to the Redeemer, and live in dependence upon his fulness. How delightful is it, my dear sister, that we are, almost all of our family circle, also united in the Christian profession, and, I hope, in the true Christian faith. Hardly anything so touches my mind with the sense of the goodness of God towards me individually, as this one circumstance. Much has been granted to our prayers; let us still be constantly interceding for each other at that blessed throne to which, under all circumstances, we are permitted to have access."

In a letter to his mother, dated March 20, 1835, he writes:—

"My parish is very prosperous; the church better filled than at any time since I have been here; the congregation exceedingly attentive and serious; my lectures always well and fully attended; and the Sunday school as full as it was in the summer. In a few instances, I have had reason to believe that God has made me, in some degree, the instrument of imparting spiritual life; and let me entreat your prayers that I may see many more such.

Since I have been here the funerals in the parish have averaged nearly one a week. Such scenes, my dear mother, wean us from the world, and help, through the grace of God, to prepare for those sorrows which must come upon us also, and that change which must one day separate us for a while, and again, I trust, unite us forever."

Mr. Burgess had not been long numbered with the clergy of Connecticut, before it was discovered how useful he might be made, and we find him elected first, in 1836, Secretary of the Church Scholarship Society, next Secretary of the Convention, and constantly a member of the various committees appointed at the annual Conventions. In 1836, he was elected a member of the Standing Committee, an office which he retained until he left Connecticut, except in 1846, when he declined a re-election, and in the annual reports of the meetings of this Committee, his name always appears among those present. He was emphatically one of the working clergy, and he never accepted an office except when he felt that he could faithfully attend to its duties. In 1841 and 1847, he was elected a deputy to General Convention, but not in 1844. This omission is explained in one of his letters.

HARTFORD, June 17, 1844.

"I was last week in New York for a couple of days, after attending our Convention at New Haven. To the General Convention in October I am not to be a deputy, for which I am not at all sorry. I should have been elected, if I could have consented to sustain the position of the Bishop of New York, in case that the subject should be introduced as it will be. Several asked me my opinion; declaring frankly that they wished to vote for me, but regarded that point as of great importance. I answered them as frankly, that I could not but justify the opposition to his decisions. Accordingly, by a very small majority, I was left at home. Dr. Croswell was opposed for the same reasons; but, having been the first deputy for many years, and it being sufficient for all purposes that three of the deputies should think alike, as a majority determines the vote of the deputation, he was elected. I believe that I am much more respected, under these circumstances, than if I had gone; and I am released from no small responsibility."

The record of Mr. Burgess' life in Hartford would be incomplete without some mention of Dr. George Sumner and Mrs. Sumner, for whom he entertained the warmest affection, and with whom he was in habits of daily intimacy. It was to them probably that he referred when he wrote: "Their warm friendship, and that of their family for me, which I entirely reciprocate, is indeed one of the chief earthly fountains of my happiness. Why, indeed, should I call a Christian friendship earthly?"

Near the end of the year 1844, he met with a great affliction, in the sudden death of Mrs. Sumner. To this he refers in a letter dated

HARTFORD, March 4, 1845.

"I thank you for your sympathy with me under the loss of dear Mrs. Sumner; but you can never know the extent of that loss. It does not, indeed, overwhelm me with any inordinate grief; for I have an undoubting confidence of her blessed peace with her Saviour; and I have not been accustomed to expect so much from this world as to be very much overcome by anything; perhaps, that makes the earth more dreary, and heaven more glorious. But I had never so near an intimacy with any friend; none who was not of our own family could ever, without being more than a friend, have so much of my affection; and I never knew a friendship so warm, so true, so steadfast, and so deep as hers for me. It is very seldom possible that it should exist; because very seldom, if ever, is a heart so large and generous, so capable of loving all, and capable of loving a friend so much, united with such powers of pleasing and attaching, as in her; and all resting on such a foundation of glowing, yet most modest and humble piety. I know that, beyond her own family, she had no friend so dear as her pastor; and certainly I never had, beyond mine, a friend like her. Our friendship, too, was all connected with our eternal hopes: it grew from the spiritual relationship, at first, which subsisted between us; and it was cherished in the constant anticipation of a world where everything that was sanctified by the grace of God will remain to us forever. Now that she has been for a short time an inhabitant of eternity, I think of her with feelings which I have known but twice before. To have often conversed with a friend on the glory that shall be revealed; to have been heard as an ambassador of God; to have guided the steps of such a friend through the last years of life; to have accompanied her with prayers and every aid that is possible to mortals, to the end; and then to have parted; and now to feel that, though thus separated by a veil, we know not how thin, we are still undoubtedly mindful each of the other, and united by a bond which draws powerfully towards holiness and heaven; this is an experience which, in some of its parts, must be peculiar to a Christian pastor, and the effects of which I feel every day and hour.

I am sorry that you take exactly such a view of sudden death. Probably you will never be suddenly removed; but it has not to me the same repulsive aspect. Why can we not close up, as it were, our accounts every day, and so be never surprised? And if we are ever to be ready, why can we not, offering the same prayers, relying on the same mercy in Christ, and doing what our hand findeth to do, be equally ready whenever it shall please God to summon us? If He be with us, there is no shock in the change of worlds; and if He be not with us, the longest season of special preparation is unavailing. Mrs. Sumner strove to be in habitual readiness, and often alluded to her death; but I should never be weary in speaking of her."

The next letter which we quote, though written nearly a year later, may have been suggested by the same event, being on the subjects of death and eternity.

HARTFORD, February 2, 1846.

"You ask me how eternity affects me, and whether there is no shrinking from the idea of living forever? I answer certainly not from that idea, which is all my happiness. Most deeply do I rejoice to feel that I am an immortal being. Aside from sin and guilt, what should be dreadful in the thought of eternity? If before we entered on the present life, we could have been brought into conscious existence, without knowing more than that we were to begin to live on earth, would there not have been as much solemnity in the thought of entering this world as there is now in that of entering another? Apart, I say, from sin and guilt; for these make all the difficulty and the fear; but if we saw it rightly, we should feel as to the present life as we feel as to the life to come, whether we have hopes or apprehensions. How can I cross my threshold, not knowing what may befall me before I return, if I have no confidence in the protection of my God? Ought I not then to tremble at every breath of wind, which may bring with it the seeds of death and retribution? But if I have confidence in God's protection, why should I dread to cross the threshold of eternity? Only through human weakness. But I can never have such confidence till I can humbly hope that I have accepted the terms of salvation, and that my sins, through the blood of my Saviour, are washed away. Let my title thus be made clear to my eye, and then welcome eternity. It is no longer an awful thought, except as all sublimity is in some sense awful. If now you ask, whether then I am divested of all apprehensions of death, this I dare not say, because I dare not affirm that my hope will not make me ashamed, in the time of trial; and because it is our business in the season of our life to labor to make our calling and election sure. But I have a good hope, and it rests entirely on the redeeming grace of God, who 'so loved the world as to give His only begotten Son;' and I am not so oppressed with doubts even respecting myself as that the thought of eternity and of living forever should be habitually overwhelming. Think more of the love of God in Christ; and trust Him to make all easy for you at last. It is good to fear; but it is good also to hope strongly. I have seen within the last year, in my congregation, two or three singularly happy deaths, in perfect consciousness and undisturbed peace. The last was a few weeks since; a young married lady who died of consumption. Delicate, nervous, tremulous, so that receiving the communion during her illness agitated her distressingly, though she had often received it in health, yet, when she came to the very last hour, without any influence of medicine, after her very sight was gone, she took each of us, her husband, brothers, sisters and me, bade us farewell, said she was happy, or, she added, 'shall soon be,' gave her dying counsels, said that she was 'perfectly, perfectly ready;' and had at that moment a more firm, fixed and assured faith and courage than I had ever seen in her in any moment before. For him who sees such scenes, much of the terror of death must pass away."

And again under another date:—

"Your views of eternity remind me of those of ——; and it is pleasant to think that the gloom which had sometimes hung over her mind, in the contemplation of the great change, was, when that change approached, so entirely taken away. Let us look forward with humble hope, assured that 'God can give dying grace in a dying hour.' Only let us live near to God, through faith in His love, and pray earnestly to be always ready for our summons. I seem sometimes inclined to think in health too lightly of the terrors of death; at other times, I am troubled with doubts and fears; and indeed I am unworthy even to hope; but still I can never lose sight of that blessed truth, 'God sent not His Son into the world to condemn the world, but that the world through Him might be saved.' I desire to embrace it, and I feel that if I could live a thousand years upon earth, I could have no other ground of confidence."

In 1846, Mr. Burgess received the degree of Doctor of Divinity from Union College, Schenectady, and the same year the same degree was conferred on him by his Alma Mater, Brown University, Providence.

XII.

MARRIAGE.

In 1846, on the 26th of October, Dr. Burgess was married to Sophia, daughter of Leonard Kip, Esq., formerly of New York, but at that time a resident of Hartford. Under this date the following is found among his written prayers:—

"Almighty God, Father of mercies, who hast ordained the holy estate of marriage, and hast made it a type of the sacred union between Thy dear Son and the church which He has redeemed, we bless Thy name, that Thou hast preserved us till this day, and hast united our hearts, and crowned our marriage covenant with Thy fatherly sanction and blessing. And now, we beseech Thee, be ever with us as we pass on together in this our pilgrimage. Give us grace to keep the vow and covenant betwixt us made; and may our love be pure, constant, and devoted, in joy and in sorrow, in health and in sickness, in life and in death. Prepare us, blessed Lord, for all the new duties which await us; and may we aid one another, in every scene, to walk worthy of the vocation wherewith we are called, being one in Christ our Lord; so that we may finish our course with joy, and may so live together in this life, so faithfully, innocently, and piously, that in the world to come we may have life everlasting, through the merits of our most gracious Saviour, to whom with the Father and the Holy Spirit, be all honor, glory, and praise, world without end. Amen."

XIII.

LITERARY LABORS.

During all these years Mr. Burgess' pen was not idle. He was a frequent contributor to the various periodicals of the Church; and in 1844, he published anonymously a poem called "The Strife of Brothers," the result of long hours spent with the Rev. Arthur Cleveland Coxe, then Rector of St. John's Church, Hartford, hours given to "discussions and inquiries suggested by their common duties and pursuits." In reference to this poem, Bishop Coxe writes:—

"Of such communings, often protracted of summer nights, till the morning watch was near, 'The Strife of Brothers' is to me an intensely interesting record. Those were the days of the early excitements occasioned by the Oxford Tracts. As an ardent youth, I admired the revival of a Catholicity which I supposed to be that of Andrewes and of Bull, but in which his maturer mind discovered, sooner than I did, the taint of a sickly mediævalism. The topics which are barely touched upon in the poem, with epigrammatic force and point, were in fact talked over, in all their bearings, night after night and day after day. Of what was really said and urged, often with feeling and hot debate, on both sides, little is given. Certain it is, that the later views of the Bishop were far less latitudinarian than they are represented in the poem; and I rejoice to own that if my own views are not wholly one-sided and illiberal, I am greatly indebted for their balance and harmony, to the attractive force and fundamental orthodoxy of his broader Churchmanship."

In the spring of 1847, he published "Pages of Ecclesiastical History of New England." In reference to this little book, he says:—

HARTFORD, July 2, 1847.

"In writing it, I was governed, I believe, by no other feeling than a simple, honest desire to contribute something which might be read, towards the illustration of a great movement, which has involved more or less the highest interests of the people of New England. That movement, I firmly believe to have its natural result in shaking all settled confidence in divine revelation. I dread it, not merely because it attacks some of the most blessed truths on which the soul of sinful man can alone lean for hope, the doctrines of the incarnation of the Son of God, of the atonement for our guilt, and of the renewing and sanctifying Spirit; but because I am perfectly convinced that it cannot prevail without creating a general spirit of doubt as to all religion, a temper as opposite as possible to that faith which is 'the substance of things hoped for, the evidence of things not seen.' From my earliest study of the Scriptures, I have never questioned that Unitarianism was not the doctrine of the Scriptures. But when I have seen how uniformly it leads men to undervalue, to degrade, and at length to cast off the authority of the Scriptures, I have been more and more convinced that we had ultimately to decide only between faith in a divine revelation and a system of mere denial and unbelief. I do not speak of individuals; because very often they do not understand their own system thoroughly; and their hearts may be better than their system. But of Unitarianism, as a system of doctrine, I cannot doubt that the issue is a state of utter religious uncertainty; and in this little work I have but fairly traced the historical progress by which all this is confirmed. I hope that in the main, it will meet your approval. It has been for many years a part of my daily prayers that all those friends of my early youth whom I believe to have been in this respect misled by men who believe far less than their office, under the loosest construction, is supposed to imply, might submit themselves with a single heart to the word of God; and then, I doubt not the issue."

In 1846 Mr. Burgess was requested to deliver the poem before the House of Convocation of Trinity College in the following year; an appointment which he declined, being unwilling, to use his own words, "to lift up his voice in any less sacred strain" beneath those solemn arches which heard his pastoral vow. But in 1847, as the time for the delivery of the poem drew near, the request was repeated, and a strong pressure was brought to bear upon him. He was reminded of the difficulty of obtaining for such occasions the services of men of standing, and it was urged that his example might make the task more easy in future. A few lines prefixed to the poem when published explained his reasons for yielding:—

> "Nothing but the desire to advance in any manner the interests of an endeared institution, and a wish to cherish amongst our educated men the honor and the love of sacred and generous poetry, persuaded the writer to undertake the task of delivering a poem before the Convocation of Trinity College, Hartford. Nothing else has induced him to consent to its publication. In both instances, his refusal was sincere and earnest, and was only overcome by considerations which were not personal."

He chose for his subject The Poets of Religion. Those who knew that it was only three weeks since his consent was given, could scarcely believe that, without neglecting or postponing any of his accustomed duties, he had written the poem within that time; but it was supposed that he had adapted to the occasion verses that had been written previously. But this was not the case. His familiarity with religious poetry enabled him to prepare it without taking time from other duties. He did not need to sit down in a library with books of reference around him; but most of the poem was composed as he walked the streets of the city in his daily round of visits, and when he returned home he dictated while he rested, employing a less weary hand than his own to commit his thoughts to paper.

XIV.

APPROACH TO THE EPISCOPATE.

It is known that Dr. Burgess was sometimes invited to other fields of labor; but these invitations were never made public by him. A single sentence in a letter to one of his own family shows both the fact of the invitation and his own caution in naming it:—

October 22, 1836. "Overtures were lately made to me from a church of some importance, I shall not tell you what or where, to exchange my situation; but I could not see it to be my duty; and, except as my duty, it will not, under present circumstances, be my inclination."

In the summer of 1847, a question was proposed for his consideration, which, for the time, gave him serious anxiety; letters came to him from the clergy of Maine, asking whether he would accept the Episcopate of that Diocese. While he tried to turn their thoughts to other persons whom he thought adapted to the position, he made the question the subject of constant and prayerful deliberation, and, as the time drew near when he must decide, he set aside seasons for fasting as well as prayer.

At one of these seasons he wrote the following prayer:—

"Almighty God, my heavenly Father, who hast created me, and given me all my faculties and powers; who hast preserved me to this day, and blessed me with all my opportunities of education, improvement, and cultivation; who hast redeemed me with the precious blood of Thy dear Son, and made me a temple of the Holy Ghost, that I might honor and serve Thee in my generation, and at last be numbered with Thy saints in glory everlasting; I would consecrate myself afresh to Thee, while I implore Thy blessing on my present deliberations and decisions.

I am unworthy, O Lord, of the meanest place in Thy house and at Thy altar; and when I regard my sinfulness in heart and life, and think of the holiness which belongs to Thy servants and ministers, I am ashamed and troubled, and overwhelmed with a sense of my unfitness, to be a guide and example for others. My only hope is in the riches of Thy mercy, through Christ our Saviour. I look to him as the Advocate and Propitiation for sinners; and pray Thee for His sake to forgive me all that is past; and especially all wherein I have neglected the duties of my holy office, or walked unworthy of its great obligations. Let not my offences be remembered against me; and O, let them not deprive those who have been committed to my charge, of the blessings which have been reserved for them by Thy mercy in Christ Jesus.

And now, O Father, when in Thy good Providence the time seems to be nigh for the decision which shall determine the place and circumstances of my future abode; and when the voice of my brethren seems to call me to a higher office in Thy holy Church, my eyes are directed to Thee, from whom cometh all my help. Oh, give me wisdom as Thou hast promised to them that ask Thee. Show me the way wherein I should go; and give me grace to follow it with a cheerful and thankful heart; that I may have peace hereafter, in the recollection of my choice; and that all who may be interested in it may have cause to bless Thy holy name, and give Thee thanks forever.

To this end, bring to my mind all which I need to remember, and impress it upon my soul, and enable me to judge wisely and meekly. Take away from me all false, selfish, and unhallowed motives; all pride and exaltation of myself; all vanity and selfish will; all love of power and desire to lord it over Thy heritage; all slothful and luxurious love of ease; and may it be my simple and entire wish to be there placed where I may most promote Thine honor, and the good of Thy church, in the salvation of the souls of my fellow-men. Give me deep humility of spirit, and let the same mind be in me which was in Christ Jesus my Lord, who came not to be ministered unto, but to minister. Give me that single eye which Thou approvest; and make me perfectly content, in whatsoever state Thou shalt place me, and desirous only that Thy will, O Lord, should be done. I resign myself to Thee; make my way as plain and clear, I beseech Thee, as may seem good to Thy perfect wisdom; and let all my dear friends, and brethren, and people be satisfied that my decision is well pleasing in Thy sight. To Thee my heart is open. Thou knowest that I but wait for the guidance of Thy Providence and grace; O, decide Thou for me, and then all shall be well.

Hear me, O heavenly Father, and forgive me; guide me and bless me, for the sake of Thy blessed Son our Lord, to whom, with Thee and the Holy Ghost, be all honor, praise, and glory, world without end. Amen."

Friday, August 13, 1847.

Bishop Burgess, at this time, put on paper every reason both for and against his acceptance of the office of Bishop. This paper exalts alike his faithfulness and his modesty.

REASONS.

From the general interests of the Church.

For.	*Against.*
1. It is desirable that the office of a Bishop should generally be accepted by those to whom it may be offered, especially where it is, in a temporal view, less desirable.	1. Can I not be more useful as a student and writer, where books are more abundant, and active duties, beyond those of a parish, less pressing?
2. Whatever powers an individual may possess, are to be employed, at the call of the Church, which is, to a certain extent, to decide.	
3. It must be considered by me an advantage that the views which I hold, far from any extreme, should be the views of another Bishop.	
4. The probability, from the judgment of those who may elect me, that I may possess some of the requisite qualities for the good of the Church.	

From general principles of clerical or Christian duties.

1. The presumption of a Providential call when one is summoned, without solicitation or desire, and with unanimity, to a higher station.	1. The presumption in favor of the humble station, and against ambitious motives.
2. The promise of strength and grace for every duty to which a Christian can be summoned by the Lord.	2. The danger of being exalted with pride.
3. Have I not been preserved and brought to this time for this?	3. The immense responsibility for a holy example.
	4. The danger from being without superior counsellor and master.
	5. Absolute unworthiness.

From the interests of the Diocese of Maine.

1. Its need of a Bishop.	1. The demand for a person of more vigorous constitution and greater activity.
2. The remarkable unanimity.	
3. The probable delay, should I decline.	
4. It is desirable that the Bishop should be a New Englander.	
5. It is desirable that he should be a person not wholly without additional resources.	

For.	*Against.*
6. The facts, that Mr. Gardiner has so long desired me; that I have been so acceptable at Augusta; that Mr. Pratt was ordained at the same time with me; and that my brother would be at my side.	
7. The influence to be exercised against Unitarianism.	
8. The importance of moderation and judgment in the Bishop of such a Diocese.	
9. The wishes of Mr. Goodwin and Dr. Vaughan, both natives of the Diocese.	
10. The vast interests of the Church in so large a region, for all time to come.	
11. The facility of communication between different parts of the State.	
12. The fact that the episcopal duties for many years to come cannot be excessively numerous.	
13. The necessity, almost, that the Rector at Gardiner should be the Bishop.	

From the interests of the Diocese of Connecticut.

For.	*Against.*
1. The probability that my successor would be a person of principles like my own.	1. The want of clergymen of firm and moderate principles.
2. The probability that he might be a more useful friend of Trinity College.	2. The want of men of education in connection with Trinity College.
	3. Absence of whatever influence I might possess in securing hereafter, perhaps, a good Bishop for Connecticut.

From the interests of the Church at Gardiner.

For.	*Against.*
1. I am, perhaps, as likely to be useful there as in any other parish.	
2. The opportunity for preparing careful sermons, possibly for the press.	
3. The important influence of the Gardiner family.	

From the interests of the Parish at Hartford.

For.	*Against.*
1. The possibility that another clergyman might give to many minds a new impulse.	1. A change not in itself desirable.

For.	*Against.*
2. The possibility that Dr. Wheaton might be my successor.	2. The attachment of so many to me personally.
3. How easily might my connection be interrupted by sickness or death!	3. The possibility of a division in the election of a successor.
	4. Removal from so many god-children.
	5. Possibility of collision between a future Rector and the Rector of St. John's Church.

Personal.

1. The situation would be permanent.	1. Departure from the graves of my friends.
2. It seems a natural goal.	2. Departure from such dear, dear friends who remain.
3. If rejected now, it would probably never be offered again; or if offered, no other Diocese would be to me so agreeable.	3. Greater distance from the family of Sophia.
4. I cannot be sure of remaining always in my present situation; and for what other can I exchange it so well?	4. Probability that my dear mother-in-law would spend less time with us.
5. Should I be visited with ill health, I can probably, with very strict economy, live without being a burden to the Diocese.	5. Inconvenience of arrangements in the autumn.
6. The vicinity of my brother.	6. Will the place be equally favorable to my health?
7. The actual nearness of my friends in Rhode Island.	7. Inconvenience of arranging my Trusteeship.
8. Convenience of a smaller church, should my health be at any time less vigorous.	

To his father he wrote:—

HARTFORD, July 2, 1847.

"You may have heard that I may probably, if I do not return beforehand a decisive refusal, be invited to the Episcopal charge of the few churches in the Diocese of Maine. I shall be thankful for your prayers that I may be guided aright, as well as for any counsel which may suggest itself to your mind. Were it possible that the whole subject could have passed by, I should have rejoiced; but if it must be considered, I can only wish to do that which shall be most for the honor of the Saviour and the service of His cause on earth. At present my mind can hardly be said to lean in either direction; but my affections are here.

With the warmest feelings of filial gratitude, I remain, my dear father,
Your affectionate son,
GEORGE BURGESS."

In Sept. 1847, he wrote to Mr. Gardiner:—

"As the time draws near, when the final decision must be taken, I wish to say to you that if, on coming together, you should, upon the whole, have doubts as to the expediency of proceeding to an election, or if the eyes of any of the members of the Convention should be turned to some other quarter, it will give me sincere pleasure; and I would beg you to let no personal consideration intervene, as I have neither feeling nor interest in opposition to such an issue.

Should the result be such as you have anticipated, I shall endeavor to cause no needless delay or embarrassment, either to the diocese or the parish; and shall probably be able to state at once my decision. It will be governed by nothing but simple duty.

Should the contingency arise, that my views on the subject of pecuniary support for the Bishop should be of any importance, I would state them very simply. More than enough to meet the additional expenses in travelling, postage, and other particulars, I should neither expect nor desire. Few as the churches in Maine now are, I hardly see how even two hundred dollars annually can be appropriated by them, without inconvenience. In my judgment they should name a sum, however small, such as they can raise without difficulty, and without the slightest danger of future discontent, and they should name it with the firm intention of exact and punctual payment. I would rather, for my sake, and for that of a new diocese, on which every such thing has a great moral influence, that they should say one hundred dollars, and pay it thus, than that they should promise one thousand dollars, and pay but half of it.

With constant prayers that your action may be so guided by God's Providence and grace, as to result in His glory, and the prosperity of the Church of His dear Son, I remain, my dear sir,
Yours most respectfully,
GEORGE BURGESS."

Dr. Burgess fully appreciated the sacrifice involved, but said that if it was no greater to him than to another, he ought to be willing to make it. Some of his friends, in their unwillingness to part with him, suggested that he need not allow the election to take place; but he said that if it was his duty to go, to decline before an election would be shrinking from that duty as much as to decline it afterwards. As soon as he had made his decision, he called together the Vestry of Christ Church, and with his usual simple straightforwardness, laid the matter before them; and all must have believed him when he said that even at that period, if the choice should fall on another, he would be thankful to be allowed to remain with his parish. Even at the last moment before the election, he wrote to one of his correspondents in Maine proposing another clergyman, and saying that if they could unite on any other, he would willingly accept of any mortification which he might be supposed to feel at not being chosen after he had agreed to accept the office.

A letter written two days after his consecration contains this passage: "The services were, to me at least, unspeakably solemn and yet peaceful. I am satisfied that I have done what I ought, and I shall go, with a cheerful and strong heart, to my future labors."

After such serious and prayerful consideration, there could be no room for misgiving.

XV.

WORK IN HARTFORD.

THIS Section is only part of a very valuable paper, kindly furnished by Judge Huntington, a former parishioner of Rev. Dr. Burgess at Hartford. The omissions are at the proposal of Judge Huntington.

"When Mr. Burgess entered upon the rectorship of Christ Church, Hartford, he had twenty sermons which he had never preached, and during the thirteen years of his connection with the parish, this number was not lessened, but considerably increased. And yet, he always preferred to occupy his own pulpit; as I remember his once remarking that he seemed to 'need every Sunday to say all he desired to say to his people.' Still he spent comparatively little time in writing sermons, for he said he considered pastoral duties of such great importance that he could not in conscience, devote much time to other pursuits. Under the influence of this conviction, he acquired the habit of writing sermons with great rapidity. His whole heart was so absorbed in parish duties, was so filled with the love of his work, was so intent upon the promotion of the spiritual welfare of his people, and so stored with a knowledge of the truths he wished to impress upon his hearers, that he could compose a sermon in the time required for the mere mechanical labor of writing it.

He once delivered a lecture before the Connecticut Historical Society, upon the condition in their native country of the early settlers of New England. This lecture was deemed a most valuable historical document, and a copy was requested for preservation in the archives of the Society. He readily acceded to the request, upon the condition that some one was employed to copy it. As the lecture contained many proper names, the person employed was unable to decipher them. To obviate this difficulty, he read a sentence of the lecture aloud, and while the copyist was writing it down, he occupied himself in writing a sermon. By the time the lecture was finished, he had finished his sermon. This incident is given as illustrating his industry as well as his economy of time.

He was most remarkable for the employment of all his hours. By this means, his own work was always done, and he had time, whenever called upon, to do for others. He never declined any duty or labor consistent with his position. So well known was this trait in his character, that clergymen of the various denominations in Hartford, when called upon for the performance of duties by persons not connected with any church, not unfrequently sent the applicant to Mr. Burgess, knowing, as they did, that he was always ready for any extra service.

As a pastor, no man could be more laborious or conscientious in the discharge of his duties. Pastoral work was very far from being a business of mere form with him. He never rested until he gathered some fruit from his labors. When called to the sick and dying, he never relaxed his exertions while life lasted, or until he could indulge a reasonable hope that the subject of his efforts, to human observation, was prepared for the change that awaited him.

The success of his labors is indicated by the fact that during his rectorship of thirteen years, he received into the communion of the Church over seven hundred and fifty persons.

In 1841, one hundred and six of the communicants of Christ Church colonized and formed the parish of St. John's. The usual inroads were made from year to year by removals and deaths; but when he left Hartford, there were four hundred and two names on his list of communicants.

In 1847, he was elected to the Episcopate of Maine. His parochial relations were in all respects agreeable—his parish was one of the largest in the Diocese, and his position desirable and pleasant. No pastor could be more sincerely loved by his people, or more highly esteemed by the community generally. Under these circumstances, he was elected to the Episcopate of a new Diocese which presented a vast field of labor, and with the whole number of communicants exceeding but by a few, if any, the number his own parish contained. With this contrast in the two paths opened before him, many men would have declined the proposed change. In conversation with the writer as to his duty to accept or to decline the call, he remarked that he felt that he had no more right to refuse to go than a general has to refuse to go when ordered to the front in the hour of battle. With this conviction of duty, he resigned one of the most desirable positions a presbyter could occupy, and entered upon his new duties with the same unceasing industry which marked his whole life. No effort in the line of duty was too great for him, no labor too severe for him to undertake, and the result has been to bring to a premature close that life of earnest zeal, of self-denial, of entire devotion to his Saviour's work."

Some comments on the last remark must be allowed. That in all human probability, the Bishop's valuable life might have been somewhat prolonged, if he had taken more thought for himself, cannot be doubted; but the question may well be asked, if he had been less self-forgetful, could he have been the same man in other respects? An entire and thorough forgetfulness of self characterized his whole life and labors, and could not but enter also into questions which concerned his health. Yet, he was far from being reckless or imprudent. Where he believed that danger existed, he took every precaution, and said that he would be glad to see all means of ensuring safety increased rather than diminished. He would never, he said, stand on one foot, nor suspend himself by one arm, when he could use both with equal ease and more safety. He would not heedlessly or uselessly expose himself to infection; but he never shrank from visiting those who needed his pastoral care, because they were ill with a contagious disease; and when called to make more than daily visits to a family afflicted with aggravated cases of scarlet fever, several of which terminated fatally, he established at home a regular quarantine, not allowing any member of the family to approach him until he had changed his clothes, and not seeing his child till the danger was past.

The same conscientious cautiousness would have prevented him from throwing away his life or wearing himself out by excessive labors, if he had been at all aware that he was in any such danger. The difficulty was that he was so thoroughly absorbed in his work that he did not notice that it was wearing upon him and could not be made to realize the danger until it was too late for precautions.

XVI.

LIFE AND LABORS IN HARTFORD.

A DELIGHTFUL letter of Bishop Williams, of Connecticut, is inserted entire.

MIDDLETOWN, June, 1867.

"MY DEAR MRS. BURGESS:

My recollection of your lamented husband goes back for more than thirty years; that is, to his first coming to Hartford in 1834. I was then just entering on my Senior year in the college, and I remember, as if it was only yesterday, the first time I ever saw him in the chancel at Christ Church. His slender form, pale face, and quiet manner all marked the student. His subdued and reverent air and solemnly impressive tones, as unmistakably marked the devout man and earnest pastor. The impression then made on me never changed, but only deepened, as years went by.

There was then, as you will remember, only one parish of our communion in Hartford, and the undergraduates of the college were your husband's parishioners. In his parochial report for 1837, he mentions that more than thirty of them were communicants. His interest in us was a very real one, and his influence, though exercised so gently that one hardly knew it was exercised at all, was correspondingly effective. His nature made him unobtrusive in everything, and in this matter he was particularly so; but there are many now living, as well as many gone to their rest, who will testify in the last day that they owe much of all that they have valued most in life, to his suggestions and wise counsels.

As a pastor, he was a model. In season and out of season, let weather, social calls upon him, even health, except the illness were very severe, be what they might, each afternoon found him at his work. And these visits were pastoral visits in very truth; not in any sense merely social ones. In them he took cognizance of, and care for all wants, spiritual, mental, bodily. The afflicted, the sick, the poor, these were the recipients of his best loved ministrations. He knew his own sheep, and they knew his voice and followed him. I remember more than one instance in which he undertook the humblest forms of manual labor, to help some poor widow or desolate and friendless person. But no one was ever cut so short in speech by him, as one who attempted to say something civil about it. Indeed he hated cant of all sorts.

In his study his amazing power of concentrated labor and his thorough system, enabled him to accomplish more than most men can, or, at all events, do. His weekly sermons, written whether he preached them or not—and so resulting in time in a large unused store—were never postponed for anything else. But beyond this, for what range of study, and what amount of composition, did he not find time! Alas! among all these continuous occupations, one thing he forgot, or rather never knew how to take, namely, recreation. It was foreign to his nature as well as his habits. If he tried to take it, in any way beyond the hour of social converse, he made a labor of it, which tired him more than work.

In his acquirements, what always seemed to strike me most, was the way in which he combined breadth of view with minuteness of detail. The two are certainly not very often found together. They were in him. I have before me a volume—Fruits of Endowments—which once belonged to a very dear friend of his and mine. It contains a catalogue raisonnée of the works of upwards of two thousand authors who have held 'non-cure endowments' in the mother Church; and all along its columns there are corrections of dates, minute alterations, and additions of facts, which attest the extent of his bibliographical research. Of course this only falls in with what has become known by his published works. But none knew this peculiarity as those who saw it in more private ways.

His studies, however, were always prosecuted under the priests' law of limitation, 'Holy Scriptures, and such studies as help to a knowledge of the same.' Even when he delivered before the Convocation of the College, and in his own parish church, that charming poetical sketch of sacred poetry, he prefaced it with an apology, the tenderness and solemnity of which thrilled many hearts. The graceful Spenserian stanza, swelling onward 'till the ninth billow melts along the shore,' was properly adapted to the tones and modulations of his voice, and fell in wonderfully with his modest personal allusions and general line of thought. I have heard many poems delivered in my day, but never one that impressed me more than the one of which I speak. There are passages in it that ring in my memory to-day as clearly and as freshly as they rung upon my ear more than twenty years ago.

In social life, I chiefly knew your husband before he had what might properly be called a home of his own, a home which was yours as well as his. My recollections of him here are associated with one bright and cherished household, the breaking up of which clouded many hearts with sorrow, and the sunshine of which brightens many a memory to-day. How many gathered to it as a centre, in years that are gone; how few of those who once met there are now among the living!

> 'Like clouds that rake the mountain summit,
> Or waves that own no curbing hand,'

one and another has gone from earth, till the recalling of those hours carries one beyond the limits of the earthly life!

Within that circle his natural reserve was cast aside, and a vein of playfulness discovered itself, which those who only saw him amid graver cares and labors never dreamed of. It rarely rose to mirth. Sometimes it unveiled a keen sense of the ridiculous, so keen as for the moment—never more—almost to convulse him, and then all was calm again. Here, too, he allowed his varied acquirements to appear as he did not elsewhere, and showed what a conversationalist, had he chosen to permit himself to be, he might have been.

With all his gentleness, no man could be severer where he deemed severity a duty. I remember once when a thoughtless undergraduate had sent him a mock notice, which he read unwittingly at morning service, with what stern denunciation of rebuke he visited the offence at evening prayer. Few, I imagine, who heard his words, ever forgot them, and the severity was felt, because it was then, as, I believe, ever, the severity not of anger but of sorrow.

I have thus tried, how imperfectly I fully feel, to recall the late Bishop of Maine, as he was in the days of his Hartford life. It is a calm and blessed picture that rises before me, as I write of pastor, scholar, man. Herbert's Country Parson, Dryden's Sketch of Bishop Ken, Goldsmith's Parish Priest, Shakspeare's Scholar Prelate, Cowper's Clergyman, all come into my thoughts, and from all, touches, true to the life, might be selected.

I fear there is little here that can be of service to you, but what there is comes with sincere sympathy and cherished recollections, from your friend and servant,

J. WILLIAMS."

XVII.

ELECTION TO THE EPISCOPATE.

A SPECIAL Convention of the Diocese of Maine met at St. Stephen's Church, Portland, October 4, 1847, and Dr. Burgess was unanimously elected Bishop. His decision having been already made, there was no occasion for delay, and, at the close of the General Convention, on Sunday, the 31st of October, he was ordained and consecrated in Christ Church, Hartford, by Bishop Chase, of Illinois, at that time the Presiding Bishop.

The sermon was preached by Bishop Henshaw, of Rhode Island, who, for five years, had held the Episcopal charge of Maine. Bishops Brownell, Eastburn, and Chase, of New Hampshire, were also present, and united in the conseration.

On Friday, November 5th, the newly consecrated Bishop left Hartford, arriving in Gardiner on Saturday evening, and on Sunday the 7th officiated for the first time as Rector of Christ Church, Gardiner.

If Dr. Burgess was in the habit of keeping a journal during his residence in Hartford, it must have been subsequently destroyed, only a few sheets being found. Of these, the first date is Oct. 4, 1847; and, as they cover the time of his election and departure from Hartford, a few extracts may appropriately be here inserted.

"Tuesday, October 5th. After various preparations I left home about noon for the General Convention. I walked much on board, and thought much of my dear parish and of the future which might be before me, and felt how happy would be my lot might I remain in my present place.

Wednesday, October 6th. The General Convention was opened at St. John's Church. On arriving there a little before the time, I was told that I had been elected by the Special Convention in Maine to be their Bishop, and that Mr. Pratt had been looking for me; and after I was in my seat in the church, before the service, Mr. Pratt called me out and gave me the official communication. It could not be to me after all that had passed a matter of surprise; and the deep anxiety of the decision had for some time been over. God grant that every step may be in

His fear and with His grace and blessing; as I am sure that I have wished that only His will might be done! The Maine clergy who were there were exceedingly kind, and stated that their Convention had been most cordial and happy.

Thursday, October 7th. I wrote and presented to Mr. Pratt my acceptance of the solemn charge committed to me, if the action of the Convention upon the subject shall be harmonious and unobstructed. May the Holy Spirit sanctify all my steps from the beginning to the close! Many kind friends here congratulated me or sympathized with me, in language which evinced their feelings; and this has been chiefly pleasing to me, as approving my own decision.

Wednesday, October 13th. This morning I learned, to my surprise, that my colleague, Dr. Jarvis, had not signed my testimonial, and had alleged as the ground, my opinions on the succession in the ministry. He has certainly misunderstood me greatly, or else he would have rejected Hooker for the same reason. Drawn, I apprehend, by his influence, or by what he has said, several delegates, embracing, as I understood, the majority from three or four Dioceses, have followed the example. It is of no canonical importance; but as I feel that, in accepting the episcopate, I have been making a sacrifice which any good reason, however slight, would have made me wish to avoid, I have hesitated whether I might not, after stating my views on the subject in question, which are no more than those of all moderate divines in the Church, leave it for those gentlemen to decide whether they would sign the testimonial, and declare publicly that, without their signature, I would still withdraw. On this subject I have prayed for guidance; and have come to the conclusion that, unless it should appear to be the direct, systematic refusal of several considerable Dioceses, I should let the matter proceed; dreading any such thing as a most wearying and unsatisfactory discussion in public. God will govern all; and, if I ought to go to Maine, I scarcely ought to be hindered by such opposition.

Friday, October, 15th. This morning my consecration received the assent of the House of Bishops. A short time before the close of the session of the lower house, Bishop Ives called me out and desired a short interview after the adjournment. I waited some time after our house adjourned; and he came into the church and asked my views on the baptismal service. Last week Bishop DeLancey had, in a similar manner, questioned me respecting the Apostolic succession; and I had frankly answered, and to his satisfaction. But I afterwards doubted whether this was not establishing a bad precedent, and I declined answering Bishop Ives's questions, except as they might concern some fact which had been asserted of my conduct. I told him that I was always extremely ready to state my opinions, and that, the moment the question of my consecration should be finally decided, I would answer any inquiry; but that, till then, I stood in the place of all future candidates, some of whom might hold opinions more different than mine from his own, and yet not such as to furnish any impediment which should be permitted to hinder their consecration. After some conversation, he told me that, in fact, the question was already decided, and that he had said 'aye,' upon which I very freely declared my view of the baptismal service, to which he could desire to offer no serious objection. The whole conversation was perfectly kind, and I knew from the beginning that my reply would at any moment be satisfactory; but I felt that questions, at the pleasure of individual bishops, and not involving any just or real impediment under the laws and doctrines of the Church, might open the way for great difficulties hereafter. I wrote in the evening my letter of resignation, with much feeling and with tears. I went afterwards to a hotel to call on some kind Hartford friends. We could all scarcely refrain from weeping."

On the 15th of October, 1847, Dr. Burgess addressed the following letter to the Wardens and Vestry of Christ Church, Hartford.

"GENTLEMEN: The informal interview between us a few weeks since, together with the intelligence which has become public, will have prepared you for the communication which I am now, with a shrinking heart, compelled to present.

Having been elected with entire and cordial unanimity to the office of Bishop of our Church in the Diocese of Maine, I have seen, after much meditation and very anxious prayers, which preceded the event itself, no sufficient reason for refusing the nomination. The necessary testimonials have now passed through both houses of the General Convention, and received the usual consent.

It is with the sacrifice of the strongest feelings which can attach a pastor to a delightful abode, and the dearest friends, that I have come to this result. Had I felt myself at liberty to follow merely my own wishes, this election would never have been consummated. My ministry in the parish of Christ Church, a ministry of thirteen years, has been one of so much happiness on my part, and of so much harmony and such uninterrupted kindness on yours, and has been attended with so many tokens of the favor and blessing of God, that I cannot close it without emotions more deep, and tender than in such a communication as this, it might seem appropriate to express. I came amongst you, young and a stranger. I have passed amongst you the flower of my life, and every house has become to me a kind of home. So happy in all social and pastoral relations, I cannot hope to be again. The sphere to which I go is one in which the Church during my lifetime, will probably furnish no post like that which I relinquish. But I know that you will appreciate the only motives which can impel me, and I trust that you will dismiss me with the same acquiescence which I feel in what seems to me to be the will of our Lord and Saviour.

I therefore present herewith my resignation of the Rectorship of Christ Church; to which the Bishop has consented, by consenting to my consecration. This resignation I desire to take effect from the consecration itself, which will doubtless be fixed for some day within a fortnight.

May you, my respected and beloved friends, be guided by heavenly wisdom in the administration of all the affairs of a parish for which I shall always pray with a peculiar fervency, as my first and most peaceful charge! May the good Providence of God bring to you a wiser and more faithful pastor; and may the Holy Spirit pour upon you and those for whom you act, such dews of His grace, that this congregation may flourish more and more in all spiritual blessings, as a garden which the Lord hath planted!

I am, and shall ever remain,
most truly and affectionately,
your friend and servant in Christ,
GEORGE BURGESS."

This letter having been read at a meeting of the Wardens and Vestry of the parish, held at the vestry room of the parish on the 16th day of October, it was *voted*, that the letter of resignation of the Rector be referred to the parish, and that a meeting of the parish be held at the Chapel, on Thursday, October 21st, at 7 o'clock P. M.

At this meeting the following resolutions were presented and passed unanimously:

The Rev. George Burgess, D. D., having been elected Bishop of the Diocese of Maine, and having thereupon tendered his resignation of the rectorship of this parish to take effect from the time of his consecration:

Resolved, That we accept his resignation with the profoundest sorrow and regret; sorrow, that he is so soon to be removed from us, and the tie to be severed which has united us in the most sacred relation for the full period of thirteen years; regret, that this parish is to be deprived of his prudent counsels, his invaluable services, his holy ministrations, and of those patient, faithful, and most abundant labors of love, by which this church has been so long edified and strengthened, its borders enlarged, and its prosperity under God permanently insured.

Resolved, That the warmest affections of the members of this parish will follow their beloved pastor to the new field of higher responsibility and more arduous duties, to which in the Providence of God he has been called ; and that we will never cease to offer our earnest prayers to the Great Head of the Church, that His blessing may follow His faithful servant in the sequel of his life, as it has in its beginning.

Resolved, That the Treasurer of the Parish be directed to pay to the Rev. Dr. Burgess his accustomed salary until the first day of April, 1848.

A true copy from the record,
Attest, John S. Gray, Clerk.

XVIII.

FAREWELL TO HARTFORD.

On the Sunday before his consecration as Bishop, the 24th day of October, Dr. Burgess preached his last two sermons as Rector of the Parish. The concluding passage of each will be given without comment.

That in the morning was from the words, "Pray for us," found in the eighteenth verse of the thirteenth chapter of Hebrews, and closed with these words:—

"After this life there is communion still ; but, on one side at least, it is no longer the communion of prayer ; because they have no need of our prayers who are departed, and sleep in Jesus.

But till then, my brethren, pray for us ; and let us say, with the Prophet Samuel, 'God forbid that we should sin against the Lord in ceasing to pray for you.' It is all which most of us, in most circumstances, can do for one another. Each must be left to contend, comparatively alone, with the difficulties of his own duty, and the trials to which he is summoned. We must live very much alone, in that which is most momentous, the real struggles of the soul, the spiritual life within ; and alone we must die. Our duties call us away from those who are dearest ; friends cannot choose their own lot, side by side ; families are scattered afar, and every tie is interrupted. But all ties can be preserved by prayer, till they shall be revived in some higher form, in a higher state of being. Blessed be God for this privilege, that we can be together in soul, though apart; together before Him, though apart in body. Pray for us when you are assembled in the house of God; pray for us, when you pray for the Church in your family offerings; pray for us, in the chamber of your secret devotions; pray for us, when you think of us, when you hear of us, when you remember all which has passed between us; and by the power of Christian prayer, through our great High Priest, you will bless us and our labors; you will grow in grace; and you and we shall be preserved in that love which never dies."

In the afternoon, the text was taken from Acts xx. 26. "Wherefore I take you to record this day, that I am pure from the blood of all men."

After, with deep humility, expressing his sense of his deficiencies, and yet claiming a right to use the Apostle's language with reference to the main tenor of his course, he concluded with these words:—

"And now, my dear brethren, dear to me beyond all my power to say, dear to me wherever I may be, while I live and when I die, the time has arrived in which I must commend you to God and the word of His grace, and leave you to His blessing. I had ever supposed that such a time, whenever it might come, would find me in my chamber of death; and that my head would be laid beneath those sods, which cover so many whom I have attended to the borders of eternity, and with whom I hope for a blessed resurrection. But the Providence of God has, as I have fully believed, called me to a post more honorable, perhaps, but far less inviting to my wishes, and which I should certainly, had I deemed myself permitted, have declined from the first instant. I have no thought of repining. I ought not to speak of any sacrifice. I go, as a soldier, to the spot which is assigned me in the common warfare, and only because it is assigned me by the Captain of our salvation. But I am leaving those, from whom I cannot part without feelings, which I must not attempt to utter. These sacred walls, these solemn hymns, this beloved congregation, this crowded altar, this peaceful Chapel, the font, the Bible, our Morning and Evening, our Sunday and our Weekday Prayers, the venerated Bishop, the endeared associates, the cherished College, all which belong to my first, and in one sense, my only Parish, will be often, often present to my heart, in other scenes and perhaps less pleasing duties. But one single thought prevails; and I am strong: Fellow Christians, we part but for a little while. All of us who are joined in the communion of saints shall certainly, after we have labored for a little while, meet in rest upon the everlasting shores. Oh, may God but grant that this communion, here and forever, may be the happiness of every soul which parts from me now with one thought of regret or kindness.''

Under this date his journal contains the following record:—

''Sunday, October 24. A day of most affecting recollections. I went to the Sunday-school, and said, with much difficulty, a few parting words to the children. There was not one of them, perhaps, that remembered any other pastor there; and I could not say to them all I intended. In the morning I preached from the words, 'Pray for us.' The afternoon was cloudy and at last rainy, but the church was filled, and there were not a few strangers present. I was sustained through the service and sermon with much calmness, and was grateful to God for this support. My text was the words, 'I take you to record this day, that I am pure from the blood of all men.' —— —— had brought their children to be baptized; the hour was late and the afternoon dark; so that, before the close, lights were brought, and I could not see the faces of the people. It was probably well; and thus I parted from that most dear parish and church, where, through thirteen years, I have ministered in peace. God be eternally praised for all the mercies of those years, and above all, for whatever spiritual blessing has attended my labors amongst an affectionate and united people! And oh, may His grace rest upon them that they may walk in His fear, and that, unworthy sinner as I am, I may meet them, through the redeeming blood of Christ, in the mansions of eternal peace!

Saturday, October 30. This has been, upon the whole, a quiet and solemn day; notwithstanding the many hindrances of so much preparation and the arrival of friends. . . . . I sat in my study through a part of the afternoon, and laid before God the solemn thoughts of my heart. Oh, may His grace, on which I utterly, utterly depend, be with me in these trying hours, and in all the events to which they open the way!

Sunday, October 31. The day of my birth, and now of my introduction to an office and state, which can close only, in the common course of events, and should I not prove faithless, with my death. A day most high and solemn; and may God so fill me with His grace, that the remembrance may ever be fresh in my mind, and be recalled with joy in eternity! I was sustained in an humble, cheerful frame through almost all the holy services, and although it seemed to me like the last change, in many respects, yet I was enabled to intrust all to the Lord our Saviour, to plead His merits, and to resign myself, I trust, to His sacred pleasure. As it was the Lord's day, few of the clergy could be present; Messrs.

Bent, Blake, Fales, and my brother from Maine; Dr. Kip, Mr. Storrs, Mr. Hubbard, of North Carolina; Messrs. Coxe, Jackson, Payne, Williams, Jarvis, Fisher, John Morgan, Long, and Dr. Totten. Bishop Henshaw preached on the words, 'That thou mayest learn how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.' The church was filled with an immense audience, as, I think, I never saw it before. . . . . As the morning services reached till half-past two, we had no service in the afternoon; but St. John's Church was opened at half-past three, having been closed in the morning. Bishop Eastburn preached at Christ Church in the evening, on the words, 'Without God in the world,' and I, for the last time, read Evening Prayer. It happened that I was left at the church after the congregation had departed, and the several Bishops, except the eldest, having met in the vestry-room, had signed my letters of consecration. As I passed down the dimly-lighted aisle of that beautiful house, thoughts came which I could not have paused to indulge, and I left the doors with one brief prayer from the heart as I parted."

Though the Bishop preserved his calmness during the public services, he broke down completely as soon as he was alone, and it was some time before he recovered his composure sufficiently to join the family at the dinner table.

"Wednesday, November 3. This was a day of immense fatigue, for, unable to visit my parishioners, I had appointed this day for the parting visits of such of them as wished my kind desires, counsel, or blessing. Accordingly I remained at Mrs. Morgan's through the day and evening; and a great company of kind visitors came from morning to a late hour of the night. Many, many were the tears which were shed; and I had the opportunity of giving some advice, which, I hope, may not be without fruit hereafter. But, to body and mind, the day was trying indeed."

How trying it had been, his appearance in the evening plainly testified, for he looked as if he had passed through a serious illness.

The next day, November 4, he visited the sick of the parish who could not come to him, and then—

"Took tea in that kindest of homes, the house of Dr. Sumner. For the last time, I looked on our dear habitation; made my last pastoral call, which was on Mrs. Sigourney, at a late hour of the evening; and returned to one more night's rest under the roof of my faithful and excellent friend, and almost mother, Mrs.

Morgan. As we were at prayers, Mr. B—— called, to my great joy; as I was enabled to tell him of all which I had done, in the affairs of our trusteeship. Several of my parishioners have given us presents of beauty and value; and all have been kind beyond description. May God remember and reward their affectionate goodness!"

"Friday, November 5," after mentioning some friends who "rose early and took leave of us with every sign of kind and tender regard and many tears," he added, "all felt as we felt; and I was glad to hide my face when I was in the carriage."

XIX.

INTEREST IN OLD FRIENDS RETAINED.

Before recounting the Bishop's labors in Maine, it is proper to show how his affections clung to his first parish. With many of his people he maintained a frequent correspondence, and until a few years of his death he made annual visits to Hartford.

It was on one of these he remarked, that he seemed only then to appreciate the extent of the sacrifice that he made in leaving Hartford. He fully realized what it was to leave so many dear friends; but he did not realize how much there was in Hartford itself that was attractive. He said that while there as Rector of the parish he was so much absorbed by his duties, and oppressed by the weight of responsibility resting upon him, that he had no time to look around. But when he returned as a visitor and looked around the noble church, crowded with an attentive congregation, in which he had ministered so many years, and then at the beautiful city and the lovely country surrounding it, he felt its attractions as he never did before. But he never regretted the step he had taken; never doubted that he had been guided aright.

In a letter, dated April 12, 1848, he writes:—

"I rejoice to hear that Mr. Chauncey is so much esteemed and beloved. The kind and stedfast people of the Parish of Christ Church must make any faithful clergyman happy whose lot is cast amongst them. I look back upon my long abode there, with recollections so delightful and in other instances so sorrowful, and yet always so sacred, as it seems to me, can hardly be the portion of others. But I have never doubted that I was right in coming to this post. Our hills are not so green, nor does our clear sparkling river glide through such meadows, nor is our town much more than a rude village in comparison, nor is our church, pretty and quiet as it is, like that thronged and stately temple; but then, here are the souls of so many men, spread over so wide a territory, and so much is to be done, and the harder it may be to do it, the more is it needed; and in the thought that I am needed, and that whatever I can accomplish is a true service to the cause of Christ in so broad a sphere, I am abundantly happy."

And again, in the same year, he wrote to a Hartford friend:—

"You can hardly think how strange is the feeling with which I see a Hartford newspaper. I seemed, when I left, to die, as it were to so many connections; and now, it seems as if I looked back into a world which I had left. But not the less, believe me, do I hail every message or messenger that comes thence; and not the less does my heart glow for all my dear friends, amongst whom you and yours have a foremost place."

And again, having heard that Mrs. Nathan Morgan, the lady with whom he lived during the first twelve years of his ministry in Hartford, had rented her house to her pastor, he wrote from Gardiner, under date Sept. 1, 1854:—

"It will not be so strange to see Dr. Clark as any other person out of your family. So long has it been, not by right, but by your kindness, a parsonage, that it will be almost natural to encounter there the Rector of Christ Church. How many delightful hours and happy months have I spent, looking out every day upon the same trees! I could easily drop some tears upon my paper, if I should give way to all the thoughts which come into my mind in the remembrance of my old study. But what is past has not been in vain. I hope that, sinful as my neglect of duty has been, and much as I recall only to lament it, yet both I, and you, and many others, may be permitted to praise God eternally that we were permitted to worship and serve Him in His holy Church together. Thus far He has brought us; and let us serve Him, and trust Him, my dear friend, till our work and pilgrimage are over. It will be soon enough; the time that remains for growing in grace and for doing good is short: let us not waste it, either in trifles or in unavailing sorrows; but endeavor cheerfully and faithfully to give all diligence that we may make our calling and election sure. Then, all will certainly be well in a little while." "You will not suppose, I am sure, that, if I leave much of my correspondence with my Hartford friends to take place through my dear wife, it indicates any want of affectionate remembrance. It is not well possible for me, without neglecting duties, to give any very large amount of time to correspondence with my most beloved friends. But, I trust that, as long as I can handle a pen, I shall never cease to use it sometimes, in addressing a friend like her who for so many years was my daily associate, and never weary in all which could contribute to my comfort and happiness. You may be sure of this; and you will never think of imputing my silence to any motive that is at variance with the truest and most affectionate gratitude." "In the midst of this changing world, which seems to be gliding from beneath our feet as one event comes to us after another, where shall we rest, in health or in sickness, if not in the shelter of God's pavilion, at the feet of our gracious Saviour! Blessed be His holy name that we can there have peace, that He will cast out none who come to Him; and that in the time of trouble He is especially near; as, when He was upon earth, He went about doing good, amongst all who suffered. You will look up to Him, I hope, in every trouble, and through Him, to that world without tears, which is so near. I offer my poor prayers constantly, that you may have all which God gives to them that love Him."

Three letters are added to close this part, two to persons under affliction, and one to a young person who had lately been confirmed.

GARDINER, December 27, 1847.

"MY DEAR MRS. KILLAM: I have just heard of the blow which has fallen upon your family circle, and upon all who knew and loved your excellent sister. As I have recently written to Mr. Tudor, and received his kind reply, I thought that it might be better, perhaps, to address a letter to you, which you can easily show to him, if you think that it would gratify him in his affliction. Well as he is prepared for that affliction by its gradual approach, and by all the rich consolation which the character of her life and death has so abundantly afforded, I presume that it will still bring feelings which he could never have fully imagined before the actual arrival of the parting hour. May God bestow upon him the grace which may sustain him in patience; and grant him such a firm and humble faith, and such a peaceful hope in Christ, that he may pass cheerfully through the remainder of his pilgrimage, in the prospect which is open to us by the Gospel, of 'the general assembly and church of the first-born, whose names are written in heaven, and the spirits of just men made perfect'!

I know, my dear Mrs. Killam, that it must have been a peculiar trial to you, to be prevented by your own ill-health from much, perhaps from all, attendance on your sister in her last days. Yet, it must comfort you to know that there was no possible alleviation of suffering which can be furnished by the affection of children, consort or friends, which was not gathered around her death-bed. Scarcely ever have I met a person who had so strongly fixed the love of those who, for many years, had enjoyed her acquaintance. I did not know her till she was already somewhat enfeebled, or, at least, disposed to a more retired habit of life; and, though I fully perceived and cordially appreciated her excellencies, yet I was often much struck by the strong feeling of those who remembered her at an earlier period. To have had a dear friend, on whose life we can thus look back, is itself a blessed privilege; but, in Christ, we have, what is infinitely more, the hope of enjoying the same communion in a world where it shall be perfect and endless.

My thoughts often recur to you, and the kind expressions which you employed at our last interview; and I would gladly communicate to you, by writing, any satisfaction which you might have been able to receive from my visits, had I remained in Hartford. I could only have spoken, when you were suffering, of things which are quite familar to your mind; but which may be made, by a malady like yours, particularly difficult to hold fast at all seasons. A mind always active and imaginative, as I very well know, while it has remarkable facilities for applying some truths to its own benefit, is in danger of losing sight of others; or else, of losing that clearness of view which is most full of comfort, and losing it through the very copiousness of its own operations. There is a boundless space for thought and for conjecture, in the subjects which are presented to us by revelation, and which become matter of faith. It is not wrong that the understanding and the fancy should be exercised upon them; but the simplest truths of the Gospel are, after all, the most precious. Nothing will supply the want of these; and nothing else has the same power to soothe, to strengthen, and to satisfy. The highest and the humblest intellect are here alike. That 'God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;' that Christ is 'the way, the truth, and the life;' that 'there is no other name under heaven whereby we must be saved;' that 'him that cometh to Him He will in no wise cast out;' and that they that believe must be careful to maintain good works; these are truths with which we can never dispense; and it is in meditation on these and such as these that we shall find peace. They are to be applied to all circumstances; they are to be taken in connection with all the glorious revelations of the life to come; there is nothing which we can know or think that may not add to our happiness if viewed in the light of such truths; but these must be the foundation of that hope on which we are to build for eternity. I trust, my dear friend, that your heart rests upon them; and that, however far your imagination may at any time wander, your heart always seeks its repose in 'the truth as it is in Jesus.'

The anxiety of Mrs. Tudor to see her grand-daughter's little infant, reminded me of a similar instance here. A young lady, who was on her death-bed when I came, and whose last hours I had the happiness of witnessing, one who died in all the peace of a faith long proved and tried, had the same desire to see the young child of a brother, which was but a few weeks old. Two days before her death, they arrived; and when she had seen the child, she felt as if every wish had been granted, and believed that she would die that very night; and she even expressed the thought that possibly it might be permitted to her, in the world to which she was going, to watch over that little one hereafter. I mention it only as an instance of the affinity between the innocence of infancy and the holiness of Christian death.

I am, my dear Mrs. Killam,
Your affectionate friend,
GEORGE BURGESS."

GARDINER, ME., Oct. 2, 1848.

"MY DEAR SIR: It is but two or three days since I heard of your great loss; and, although I knew before that Mrs. Nichols was regarded as failing in health, I was not aware that her danger was so immediate. When I saw her in June, she appeared to me, perhaps, more weak in some respects, yet less liable to some of the troubles which she had apprehended; and I hoped that she might yet have many days before her. It has pleased God that it should be otherwise; and we must all be thankful now that the last two or three years had so far prepared the minds of her friends, as well as her own, for a peaceful though painful separation at last.

Mrs. Nichols was one whom I always most deeply respected, and sincerely loved; and these sentiments grew with the years of our acquaintance; till I felt that there were few whose friendship I ought so much to value, or whose character I could so much revere. Her conscientiousness in duty, and her benevolence of heart, were visible to all; but I saw, as her pastor, the increasing signs of a ripeness of piety, a humility and a delight in the service of God, which seemed to be making her more and more 'meet for an inheritance with the saints in light.' She had lived an eminently useful life, and had been abundantly honored in her generation. Much prosperity had been awarded to her, and it was not envied in one so exemplary; and when she was afflicted, the effect upon her own heart was the best token that she received it as the chastisement of Him who chastens those whom He loves. I believe that few lives have been more honored or more happy.

You, my dear sir, are called to the most tender of all human trials. I will not say more of it than to assure you of my affectionate sympathy and prayers. But I know that you will be sustained by the humble hope of a day, which cannot be very distant from any of us, when all this period of trial shall be exchanged for that world, where the just are united and made perfect. I trust that, in resignation to the divine will, and in reliance on the redeeming mercy of God through our Lord and Saviour, you will be enabled to await that day in peace; and that, when it arrives, you will 'know in whom you have believed,' and will be found a follower of 'them who, through faith and patience, inherit the promises.'

Do not trouble yourself to answer this letter, unless at some moment of entire leisure; as I write only to satisfy my own feelings. I beg, as does Mrs. Burgess, to be very affectionately remembered to Mrs. Toucey and the other members of your family.

I am, my dear sir, most truly, your faithful friend,

GEORGE BURGESS."

C. Nichols, Esq.

GARDINER, ME., July 23, 1851.

"MY DEAR ——: When I met your father, a few weeks since, in New York, he told me that you had lately received confirmation; and expressed at the same time a great confidence in the sincerity and earnestness of your religious purposes, and a fatherly anxiety that you might so persevere as to be always happy in your Christian duties, and to furnish a powerful example to your younger sister and brothers. I too have a great interest in them as well as in you; and, therefore, I shall venture to address to you a few words, just as if I were still, what I once was, your own pastor and frequent guest.

I do not doubt, my dear ——, that you have been confirmed, with a simple desire to fulfil your duty; to take upon you your baptismal covenant; and, by God's grace, to walk in it all the days of your life. You have, in this, done well, and chosen the better part; and in having so early made your choice, have placed yourself where you have the best warrant to expect the blessing of your heavenly Father, who has said that His holy wisdom, with all its treasures, shall be found by those who seek it early. I trust that you will never think for a single hour that you have been hasty. There are persons who are but too ready to treat the religion of the young as if it could not be settled and constant. But they are greatly mistaken; for every step which we take in the right way makes all the following steps so much the more easy. Never allow youself to doubt that you have done as you ought, in coming to confirmation, and, as I hope you have done or will at no distant day, to the Holy Communion. If you should feel that your mind had been in any respect less prepared than it should have been, pray that it may be more prepared hereafter for every renewal of your covenant at the Lord's Table. Pray for a deeper repentance, a stronger faith, a warmer love, and a stricter watchfulness; but never permit yourself to think that you could have been wrong in seeking the grace of God through His own ordinance, or in assuming your baptismal engagements by your own act, as was your bounden duty.

You have now before you life, with all its trial; and your work is, to persevere patiently in well-doing. I am sure that you meet temptations, though I do not know exactly in what form they would be strongest. It will be well for you to watch yourself, and observe where you are weakest, and, perhaps, to ask the advice of your parents or some dear friend; and wherever you are most in danger, to strive there to be best armed, with prayer and stedfast efforts. I do not think that you will be as much attracted as many young people by levity and the brilliancy of worldly pleasures. It will probably be easy for you to pursue a course of correct and blameless conduct; blameless, I mean, in the general view of others, though your own heart will always tell you of much which conscience must condemn. But be always endeavoring to 'lay aside every weight, and the sin that doth so easily beset you,' and to add something to your character, something which may make you a fitter and more lovely example of the effects of religion, so that you may thus the more honor and serve your Saviour, and win others to go with you to eternal joy. Above all things, however, do not trust in yourself, nor forget that, whatever you may do, you will be compelled to acknowledge yourself an unprofitable servant, and to rely only, as a sinner, on the Saviour of sinners. You may not feel in all respects as those do who have lived many years in habits of bold wickedness or of extreme thoughtlessness, and then have been brought to repentance; but let it still be the foundation of all your hope that the Lord of glory died, the just for the unjust, that He might bring us to God; and that, because He died, the

Holy Ghost is given us, to cleanse our hearts and make them a holy temple, and prepare them for the pureness of heaven. Your religion must be built upon this rock, for other foundation can no man lay than that which is laid, which is Christ Jesus.

As the eldest child of a family, you, my dear C——, have a high responsibility. I hope that you will be enabled to go on as you have begun, leading the others by your fair example to the paths of peace and love, until, by God's blessing, all of you may be gathered, with your parents, around the altar of our Saviour, in the full hope of everlasting union in the glorious temple above. Such is my prayer for you all, and, on behalf of my dear godsons, I rejoice that their sister has so early taught them the way in which they should go, that they may be happy here and forever.

I am, my dear young friend, very affectionately yours,

GEORGE BURGESS."

XX.

GARDINER AND MAINE.

TURNING once more to the Bishop's private journal, we find him recording a stormy passage in the boat from Portland to Gardiner on the 6th of November, 1847, a late arrival, and a hospitable welcome to the home of the Hon. R. H. Gardiner, at that time the Senior Warden of the parish.

On Monday he mentions the arrival of his furniture, which had passed through some danger:—

"There was some talk of throwing some portion of the load overboard. My books would have been likely to suffer first, as they were so heavy; but the captain encouraged the passengers by telling them that the furniture of the minister was on board, and all passed by."

"November 3d. We learned that on Saturday a dreadful accident befel the very train of cars in which, on Friday, we entered Boston. The axle broke, and seven persons at least were killed. Oh, what thanks do we owe to the Lord for His preserving goodness to me and mine upon our way! May He make me so grateful, that my life, which might have been forfeited with theirs, may speak His praise!"

On Thursday, November 25th (Thanksgiving Day), he administered in St. Stephen's Church, Portland, for the first time, the holy rite of confirmation, both preaching and addressing the candidates (to quote his own words), "with an earnest sense of my responsibility, and the solemn interests of the occasion. In the act itself, the laying on of hands, my soul was much moved."

"Friday, December 24th." After mentioning the Christmas Eve service, he writes: "Blessed, forever blessed be God for the hope in Christ which I hold fast to-night; and for these gladdening, glorious tidings of peace on earth, good-will to men, which I am permitted to proclaim!"

"Friday, December 31st. On this, the last day of the year 1847, the thermometer was as high as 48, and it almost seemed as if the river would open. This is nearly without example. * * Beautifully and amidst blessings closes the year. May its many sins be forgiven for Jesus' sake!"

At this time there were but very few miles of even the chiefly travelled parts of Maine supplied with railroads. Much hard riding was required of the Bishop in making his visitations.

"Saturday, January 1st, 1848. Before breakfast I went down to secure a passage in the mail for Augusta; but the mail had arrived early, and was just about departing, and the driver would not wait till I could return for my baggage. To overtake the stage before it should leave Augusta, I was obliged to take a private conveyance, and go off without my breakfast. I arrived in time, and reached Bangor at half past eleven at night."

So little account did the Bishop make of the physical trials and fatigues which were connected with his labors that he mentioned them even in his own family only incidentally, never in a tone of complaint; and at no time were they forced upon the notice of the Church. When in public meetings he listened to stories of Western missionary life, he must sometimes have thought how he could match the tales; for he might have told of a long ride of eighty miles on the outside of a crowded stage, with the mercury very far below zero; and of a night ride over a lonely road, where, in twenty-three miles, only one house was seen, through a region where wolves were making themselves known, and where a bear came out of the woods and watched the carriage as it passed; of driving himself on the coldest day of a cold winter, with the mercury 40° below zero, six miles to keep an engagement, and, finding that he was not expected and his journey useless, returning immediately to attend a funeral in his own parish; and of another vain attempt to fulfil an appointment, when, public conveyance having failed, he endeavored to drive himself through a drifting snow-storm, and only relinquished the attempt when he was convinced that neither he nor his horse could go farther.

As the history of the Bishop's work in Maine will be written by another pen, all that will be attempted here will be a brief and rapid sketch of his more private life, with the introduction occasionally of a characteristic letter. In the infancy of the Diocese, while the demands upon him were more limited than at a later period, he found time to write a book which had long been in his mind—a book on death, which was completed and published in 1850, under the name of the "Last Enemy."

In 1851, an important movement was made in Portland which resulted in the establishment of a second parish by the name of St. Luke's. How carefully he guarded against all which might create dissension, how earnestly he labored for peace, yet how frank and plain-spoken he was when he deemed it necessary, will be shown by his correspondence with the first Rector of St. Luke's Parish, Bishop Southgate, lately returned from his missionary jurisdiction, a correspondence honorable to both parties:—

GARDINER, April 21, 1851.

"RIGHT REVEREND AND DEAR SIR: I cannot but rejoice in every movement which promises to assist us in extending the privileges of our Church in any portion of this State; and, sincerely trusting that the blessing of God will guide the newly organized parish at Portland, and give success to their undertaking, I would assure them of my best wishes and prayers, and of every aid in my power.

That in the commencement of such a work, they should gladly avail themselves of the services of a clergyman of abilities and experience like your own, residing amongst them, deeply interested in their cause, unemployed, and willing to accept such a measure of remuneration as their circumstances may admit, was to be expected; and in some former conversations, when you have alluded to this subject, I have remarked that this was an advantage which could seldom exist. We were speaking, however, of services of a somewhat incidental and experimental character; such as you might in courtesy be requested to perform in any parish, and such as your general desire to do good would prompt you to offer gratuitously, or almost gratuitously, while you were awaiting employment in another and a more appropriate position. With regard to such services there could be no question.

At present, other considerations are unavoidable. A parish is now organized; and although the terms of its invitation to you are only 'to officiate for the time being,' yet this is an invitation to labors, indefinite as to their duration, but distinct as to their nature, and distinctly those of a parish minister, of a minister laying the foundations of a permanent parochial system. You describe to them the system which you propose to yourself; and they reply that those 'are matters which they prefer to leave to their ministers.' I must regard the principles and prospects involved as essentially the same as if you were called to assume the Rectorship.

In this view, your position towards the Diocese and its Diocesan must be entirely peculiar. You are not, and cannot be a clergyman of the Diocese, subject to its canons, and responsible to its authorities. I have no power to receive you as such; nor is it clear that I can exercise any official influence over your ministerial acts, except in the single matter of giving or withholding my consent to your connection with a parish. It is obviously impossible that I should favor an arrangement which places you under such circumstances, at the head of a parish in this Diocese, unless there be some distinct assurance which shall be equivalent in its effect to the ordinary canonical obligations. I should be glad, on this point, to consult the Standing Committee before any final understanding; but I may say that, unless otherwise advised by them, I should expect from you a fraternal pledge that you would pay the same regard to any advice of the Bishop and Standing Committee which it is generally understood that duty and propriety demand from every presbyter; that you would perform whatever the canons require of ministers of parishes; and that in the event that you could not comply with the expressed wishes of the diocesan authorities, in any matter, you will relinquish the charge of the congregation. I am aware that this last stipulation is one into which no presbyter could be required to enter; but it seems to me to be fully justified by the absence of all control which would else exist in any doubtful case, and by the manifold evils which would spring from any appearance of contention in an instance so exceptional as the relation between yourself and me.

Since I would wish, too, that you should not be under the slightest misunderstanding of my view of the subject, I will be perfectly frank and explicit in stating the twofold ground of the apprehensions with which I regard an arrangement that would else afford me unqualified pleasure, and, on account of which, I deem such pledges peculiarly necessary, though in no case should

I judge them superfluous. These are times when the danger of Anti-Protestant principles is but too real. I impute to you no such principles. But you have spent your ministerial life in intimate association with Churches which are not Protestant; your tastes, habits of thought, and opinions have received a bias from such associations; you have publicly defended the severest of all ecclesiastical proceedings against men who, on the plea of conscience, separated from such Churches; and I cannot but look with some solicitude to the impress which you may stamp upon an infant parish. If I knew that it would be otherwise than decidedly Protestant, no inducement would wring from me any furtherance which I could withhold.

The second ground is the danger of collisions to which I have supposed that you might be more than usually liable. You have never held a subordinate station in the Church, and have never been a pastor; and I honestly believe that to a natural energy of will and rigidness of principles, unmoulded by the influence of such situations in which we learn to bend to the views of others, is to be ascribed most of the want of harmony in your missionary relations, as well as of anything uncomfortable in your position towards the Rector of St. Stephen's, whom yet I know that you exceedingly regard and respect. I do most gladly say that I have found you desirous to avoid breaches and ready to heal them; nevertheless, I cannot too strongly express my dread of any strife between the two churches at Portland or their ministers.

If you cannot determine beforehand that, whatever may be the degree of want of sympathy, there shall be no jealousy, to be followed by an established icy coldness; no suspicion, no thought of slights received, no taking of offence, even though it should seem to be given, you are not, in my judgment, the person who is called to commence a second parish in any city.

I have now told you, my dear brother, all that is in my heart. If, knowing these views, you are willing to give the assurance to which I have referred, you are at liberty to regard this letter as the expression of my assent to the arrangement proposed, with the single reservation that the Standing Committee, who will meet within three weeks for another purpose, may propose any modification, should they deem it essential. Let me say, too, as I am sure I may, for my beloved friend and brother, Mr. Pratt, that to no heart will it give a sincerer pleasure than to his, to see another congregation of the Church striving together with his own for the faith of the Gospel, and joined to his own in unity of the spirit and in the bond of peace.

I am, Right Reverend and dear Sir, most truly, your friend and brother, GEORGE BURGESS."

Right Reverend Dr. Southgate.

PORTLAND, April 25, 1857.

"RIGHT REVEREND BISHOP BURGESS.

RIGHT REVEREND AND DEAR SIR: I received your letter of the 22d yesterday, and have made it the subject of conference with a few judicious friends, as well as of much private consideration. To the terms proposed by you, upon which you think my acceptance of the invitation from St. Luke's Church should be based, I have no objection. On the contrary, they seem to me no more than I should myself ask if I were in your position, only, that with regard to the last-mentioned stipulation, I should require more time for reflection in case I were forming a permanent connection with St. Luke's Church. I am not certain that there might not be some modification of it which would secure the object desired, and leave me under something more nearly approaching to canonical rule. As the case now stands, however, I accept it with the others, and only ask that if, in the Providence of God, I should be called to the rectorship of the church, and should find it convenient to accept it, I may be at liberty to propose such a modification as I have alluded to. I do not anticipate such an issue, but would be understood as accepting this stipulation only for my present relation to St. Luke's, and while that continues. I can hold no other without a distinct and additional action on the part of the parish; and only in that case, and in case I should wish to accept the rectorship, would I desire to propose a change, and perhaps not, on full reflection, even then. For the business in hand and while acting under the invitation which I have received from the parish, I accept the stipulation as it stands—as you will see by the inclosed document, which I have drawn up for the purpose.

With regard to the first ground of the apprehensions which you entertain, I hardly know what to say. Mere professions on such a subject are doubtless good as far as professions go, but they are often ineffectual towards removing misapprehension. If it would be any relief to your mind to have me say that I adhere most strongly to the Protestant principles of our Church, that I cherish and love them, that I not only have no Romanizing tendencies, but that I view them in others with peculiar disfavor and aversion, you may have, and now have, that declaration, in the most unequivocal sense and terms. That I mean to conduct the new parish on these principles, not swerving, either to the right hand or to the left, from the just and fair medium of moderation which our Church holds, is also my settled purpose; and if you should ever see me turning from it, in either direction, I should feel grateful for a word of warning from you.

As to the second, I have more hope that your fears will be easily quieted. I have seen Mr. Pratt to-day, and I called upon him with the determination not to accept the invitation unless there should be a fair prospect of future harmony between us. All that I could hope for, from a single interview, has been realized—more than realized. He met me with a cordial and kind manner which I fully appreciated, and, I hope, fully reciprocated. Many things were explained which had given me uneasiness, and which had disquieted the members of the new parish; other things were also explained on my part. Stories were rife with regard to Mr. Pratt's alleged opposition to the parish which required explanation, but which, until now, I have not been in a position to bring to his notice. They prove to be groundless; and I have had much pleasure this afternoon in setting the minds of the members of the parish right upon the subject. I am sure that this first act of my ministry has been productive of good; and I hope that the future will be but a continuance of the like experience. I have every reason to believe that our relations will be entirely amicable and cordial. Nothing shall be wanting on my part to make them so; and I shall be grateful for any suggestions that you may give me, now or hereafter, tending to that result.

I will reserve for another communication various particulars concerning the new parish which will be of interest to you; and, asking a place in your prayers, both for St. Luke's and for myself in my somewhat peculiar and difficult position, and also for myself a place in your counsel and guidance, and, above all, in your heart, I am, with sincere regard and respect,

Your faithful brother and servant,
HORATIO SOUTHGATE."

While in the results of the Bishop's public labors in his Diocese, there was much to encourage him, he encountered also many discouragements. It repeatedly happened that he found promising openings for the Church in different parts of the State, and when all seemed ready to organize a new parish, the leading man in the movement, perhaps the only one on whom they could depend to act as a leader, would remove with his family to the West or to California, and all would be abandoned. But he comforted himself with the thought that the seed sown in Maine would perhaps bear more abundant fruit in the region to which it had been transplanted.

A more discouraging feature was the difficulty of obtaining laborers. So serious a hindrance did he find this difficulty, that at one time he resorted to the method of inserting the following advertisement in one of the religious papers.

"The Bishop of Maine would be extremely grateful for the opportunity of communicating with several clergymen who may be willing, in a missionary spirit, to accept for a time the charge of parishes somewhat isolated in their position: requiring patience, energy, and a constitution capable of bearing a bracing climate; imposing the necessity of some travel; having good churches, and offering salaries of $500, $600, $700, or $750. This rather unusual mode of application is justified by distance from the centres of ecclesiastical information, the difficulties of protracted correspondence, and the necessities, too long unsupplied, of suffering congregations and missions."

It was, perhaps, at the same time that he wrote the article which follows, with the intention of sending it to one of the Church papers. As it was never published, it is inserted here to show how much he needed his cheerful temperament in such a discouraging field.

"The lack of laborers for the harvest may be illustrated by the actual history of the efforts made to furnish, within the past year, a certain parish with a rector. It is in a town of 4000 inhabitants; has existed seven or eight years; has a neat little church and organ; is free from debt; has fifty communicants; is extremely well ordered, harmonious and devoted to the Church; and, with the aid of missionary funds, offers a salary of seven hundred dollars. The only objection was that the parish, though otherwise delightfully situated, is remote, as far as any place in the Eastern States can be called remote.

This narrative may also illustrate the anxieties which sometimes attend the work of those on whom devolves 'the care of all the Churches.'

Mr. A. was called from the rectorship of this parish to a larger charge in another Diocese; and left an united people who regretted the necessity of a change.

Mr. B. was a clergyman of the Diocese, at that moment disengaged; and overtures were first made to him; but he had been twice attacked with serious illness, and believed it necessary to seek a different climate; and after some months took a parish near New York.

Mr. C. had previously expressed by letter some willingness to remove to this Diocese. A communication to him brought back the reply that he had very recently removed to another.

Mr. D., a deacon, officiated for three or four Sundays, without any expectation that a permanent relation would be established.

Mr. E. had removed from the Diocese, but was not at home in his new residence, and had spoken of a return. He answered to the application that the distance and some social reasons would forbid this particular change of location.

Mr. F., a clergyman of ability and excellence, formerly of the Diocese, responded rather favorably; when some hesitation arose; and he soon accepted a more important parish within the Diocese.

Mr. G., a young clergyman, had written to the Bishop, knowing he sought laborers. But 'after prayerful consideration,' it seemed to him best to decline an invitation, seeing 'no special call of Providence to so distant a field.'

Mr. H. was a distinguished clergyman, formerly of the Diocese; and just at this time released from any charge by broken health, but recovering. The idea of usefulness here for a while, if no wider field appeared, was suggested to him in a passing way; but the health of his family compelled him 'to seek a more genial clime.'

Mr. I., just ordained, was recommended, and seemed ready to go to any field; but after some little time, found that he had 'a preference for a more western field, and away from the sea coast, of the climate of which he had a little fear.'

Mr. J. found the salary insufficient, when he considered the expenses of removal; and though at first desirous to come to the Diocese, was induced to accept a position nearer his previous home.

Mr. K. also had offers of an equal or larger salary, without going to so great a distance.

Mr. L., after some correspondence, believed that, though without permanent charge, he should find other prospects opening in the Diocese with which he was connected.

Mr. M., who had desired employment in the Diocese in which this parish is situated, found it with a salary a little larger in his own.

Mr. N. slightly misunderstood the prosposal, and when the error was corrected, had already entered into other engagements.

Mr. O. 'would not hesitate a moment, were it not for his prospects' in his own neighborhood.

Mr. P., without a charge, could not trust, so far north, the health of children accustomed to a more southern air.

Mr. Q. was anxious for a post; but was recommended by no one with any confidence.

Mr. R. saw several providential reasons which determined him, while otherwise much at a loss to decide, and unemployed.

Mr. S. regarded the subject favorably; but received another and nearer call.

Mr. T., who knew the parish, offered his services; but there was cause to apprehend that he would not be met with cordiality.

Mr. U. actually visited the parish; was favorably impressed, and seemed on the point of accepting it, when his own parish increased his salary, and held him back.

Mr. V., while deliberating, was called to a position of greater promise.

Mr. W., though desirous to come, had a family whose expenses he could not meet with this salary.

So stood the parish at the latest date."

XXI.

BISHOP BURGESS AND THE MEMORIAL.

THE Rev. Dr. Muhlenberg, himself prominently connected with the plans of the memorial, has kindly supplied this Section of the Memoir.

During the session of the General Convention of the Protestant Episcopal Church in the year 1853, a memorial, signed by a number of Presbyters, was presented to the House of Bishops touching the actual posture of our Church in relation to the great moral and social necessities of the day. Referring to the divided and distracted state of our Protestant Christianity, the new and subtle forms of unbelief, the consolidated forces of Romanism, and the gross ignorance of the Gospel, especially among the lower classes of our cities, the memorial presented the inquiry whether the time had not arrived for the adoption of measures to meet these exigencies, more comprehensive than any yet provided for by our present ecclesiastical system; in other words, whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so to adequately fulfil the mission of a catholic church in this land and this age. The memorial was referred to the commission by a large majority of the Bishops (20 to 4) with instructions to take into consideration the subjects thereof, to receive communications in relation to the same, and to report to the next General Convention. Dr. Burgess was one of the five Bishops who composed this commission, and proved himself a most earnest and diligent member. Together with Bishop Alonzo Potter, another of the members, he took a lead in the deliberations of the commission, was nearly the only one who attended all its meetings, gave a patient hearing to all the communications made to it, and in connection with Bishop Potter, was the author of the resolutions and of the several forms of prayer, which accompanied the report of the commission to the House of Bishops in 1856. The characteristic sound judgment of Bishop Burgess was apparent in his treatment of the various questions which came up in the consideration of the memorial; while he sympathized with its spirit and cordially approved its object, he impartially viewed its suggestions and propositions on all sides. He favored the plea for adapting the Church to the times, but not by departing in the least from her "good old ways." He believed she should be more flexible in her services and usages, but he would guard her against being too facile. He was constitutionally conservative, and on principle progressive; with the two elements duly proportioned, he was a progressive conservative, and a conservative progressive. Thus, in his "contribution" published in the memorial papers, speaking of liturgical changes, after stating, with excellent judgment, the contingencies which justify or call for them, he presents with unbiassed impartiality the arguments against and for them. "All liturgical changes of every kind are powerfully opposed by the consideration of the danger of parting with some blessing, already possessed, in exchange for uncertain improvement; by the difficulties attendant on the change itself; by the preference for all which is already ancient, and connected with the dearest associations and most venerable memories; by the peculiar sense of stability which has become a glory of our Church, by the dread of diversity of usage; by the still greater dread of innovations, more and more serious, which may enter in at the open breach; by the dread, greatest of all, of changes in doctrine; and by many apprehensions which proceed from the very jealousy of a profound affection for the Church as it is, even to the borders of its robes.

On the other hand, the necessity of changes in the progress of events, even apart from the merits of each proposed change, draws some support from the desire to try all means of reaching the hearts of men; from dissatisfaction with the imperfect success of all past efforts; from a kindly wish to make the Church as comprehensive as a firm adherence to the truth will allow; from tender consciences which ask indulgence; from reluctance to fasten absolute and unchangeable perpetuity to that which is but human; from the conviction that all which man has devised can be improved; from comparisons between the usages of our Church and those of other communions or other ages, which, however little humiliating on the whole, cannot always show an equal preponderance of advantage on our part, and from the broad principle that Catholicity must imply variety as well as uniformity, that the Church of Christ cannot always be restrained within any limits which at any one period may have been expedient and excellent.''

The Bishop had no doubt of the lawfulness of what is called the division of the services nor its expediency under certain circumstances. For instance, he says, in the document already mentioned, "When the morning services are to be extended by any additions, such as those of an Episcopal Visitation, and Ordination, or a large Communion, the Morning Prayer may be held at an earlier hour; or, should this be found inconvenient, it could be recommended to the congregation to perform that part of the services, excepting the Declaration of Absolution, at home, instead of their family devotions. Another mode of division, where those services must be held on the same day, would be that of reading the Morning Prayer with the Ante-Communion service in the morning, the Litany in the afternoon preceded by the Lord's Prayer, a selection of psalms and the two lessons for the Sunday evening, with two of the chants and the creed; and the Evening Prayer in the evening, with the lessons for the daily calendar; these changes may be safely permitted at the option of the clergy and their congregations.''

With respect to the daily service the Bishop was disposed to grant a large license. He says, ''Since the daily service is not obligatory, and is seldom held and little attended, it may possibly be deemed better to declare that those clergymen who perform it have full liberty to omit such portions as to each of them may seem most expedient.''

The following is an important admission. "The instance of assemblies, which cannot yet be viewed as congregations of the Church, assemblies of persons but little acquainted with its usages, and perhaps accustomed to briefer exercises of prayer and praise, is one which the compilers and English revisers of the Prayer Book did not anticipate. It has now become real and frequent; and the ministers of the Church must often preach the gospel where the attempt to perform the entire service of an established worship would be incongruous, unsuccessful, and injurious.''

While the Bishop would not favor alterations of the Prayer-Book, he allowed the necessity of additions. ''The Church,'' he says, ''has adopted the principle of special supplications at certain seasons of special need, and has invited its members to solicit in their hours of sorrow, danger, or deliverance, the sympathizing prayers of their brethren in the great congregation. Since such is its rule and practice, much endeared also to the hearts of the most devout worshippers, no reason can be assigned why we should thus pray for those who are about to be admitted to Holy Orders, and not also pray, as our Lord has expressly charged us, that He would send forth laborers into His harvest; why we should pray for those who cross the sea, and not for those who cross the continent; why we should give thanks for a safe return from sea, and not for rescue from numerous perils by conflagration, or disasters on railroads, or steamboats, or elsewhere; why we should constantly present our supplications for the National Legislature, and never for those of the States; why war and peace, famine and pestilence, drought and rain should be remembered before the throne of mercy, in our united prayers, and not the common interests which may at any time be exposed in other ways to equal jeopardy.''

On the liberty of prayer in our Church, the Bishop thus expresses himself: ''The great question whether extemporaneous prayer, or prayer in the use of words previously prepared by the individual clergyman, should at all be sanctioned in our public services, is by no means to be viewed as absolutely settled in the negative, either by any law of the Church, or by ancient usage, or by established principle. It was a common practice of the Church of England for a long period, to utter such prayers in the pulpit; and they are found annexed to printed sermons down to the middle of the last century. The XLVth canon of 1832, founded upon the XXXIVth of 1808, which was also founded on the Xth of 1789, only forbids the use of any other prayers than those prescribed by the Book of Common Prayer in 'performing the service' 'before all sermons and lectures and on all other occasions of public worship.' As the language of prohibition, where no moral wrong is forbidden must not be urged to the utmost strictness, if a larger construction is equally probable, this Canon need not be understood as prohibiting other prayers after sermons or lectures. But should the Convention for other reasons amend the Canon, all doubt may be removed. Should it be decided and declared that any minister may in the pulpit or after sermon, freely offer prayers of his own composition, it is, perhaps, not very probable that those who are so accustomed to liturgical worship and so well satisfied with it, will much avail themselves of the liberty. But since the desire for such liberty merits no blame; since it is possible that, in some minds, an objection to the system of the Church might thus be removed; and since there are arguments of no small weight, arguments from the nature of things, from the primitive practice, from the absence of any scriptural injunction, and from the prepossessions of many Christians of the present age, in favor of the permission; to grant it freely to this extent would be a measure on which the blessing of the Author of peace, the great Hearer of all faithful prayer, might be humbly expected.''

The prayer of the memorialists in regard to the promotion of unity among Evangelical Protestants, was heartily seconded by Bishop Burgess, who was made one of the members of the permanent commission of the House of Bishops on Christian Unity.

Very pleasant are the recollections on the part of the writer of the hours spent by him with the Bishop in the interchange of sentiments on the foregoing and kindred subjects which came up in the discussion of the commission. An intimacy then began which ripened into lasting friendship, which the writer is happy to believe was mutually cordial. Very easy was it for him to bear the misrepresentations of the objects and motives of the memorial when it had the sympathy of one acknowledged to have no superior in practical wisdom among his right reverend brethren.

XXII.

HYMNODY.

The material for this Section and much of the language are furnished by the Rev. M. A. D'W. Howe, D. D., and the Rev. Francis Wharton, LL. D.

In the spring of 1857, under the auspices of Bishop Alonzo Potter, a movement was made towards the preparation of a collection of Hymns, with a view to their ultimate adoption by the General Convention. Bishop Burgess was among the first consulted, and the following reply was sent by him to Mr. Francis Wharton, who acted as secretary to those by whom the preliminary steps were taken.

GARDINER, March 11, 1857.

"MY DEAR SIR: I will cheerfully lend any co-operation in my power to the very interesting labor which you propose. The only hesitation which suggests itself for a moment is founded on the circumstance that a considerable time since, my friend, the Rev. A. C. Coxe, of Baltimore, told me of a somewhat similar plan of his own, and desired my aid, which was cheerfully promised. But I doubt whether he has not relinquished it, or at least whether he has made any advancement in it; and, as I shall have occasion to write to him in a day or two, I will ascertain how the matter stands. You may depend on me unless you very shortly hear from me to the contrary; but it is possible that his design may have upon me the hold of a prior engagement.

Allow me to throw out the idea, for consideration, of a twofold volume, a selection, within which nothing should be admitted but that which is indisputably most perfect in its kind; and a collection where all would be found which any intelligent and pious mind can desire. This, however, is a mere suggestion, not much matured. I am, with great regard,

Very faithfully yours,
GEORGE BURGESS."

FRANCIS WHARTON, Esq.

In a subsequent letter to Mr. Wharton, the Bishop wrote:—

"Allow me to throw out one suggestion. It is that the order of time, the chronology of the authorship, should be an element to be regarded in any selection, except one which is to be used in churches. I doubt whether it is not the best mode, after a general classification of subjects, to place under each large division the hymns according to their dates. This is the plan of Bunsen's great collection of German Hymns; and it is in various ways instructive, and tends to prevent the rather heterogeneous look of most collections."

Those who united in the proposed Committee (at that time simple volunteers) were Bishops Alonzo Potter and Burgess, Rev. Dr. Muhlenberg, Rev. Dr. (afterwards Bishop) Bowman, Rev. Dr. Howe, Rev. Dr. (afterwards Bishop) Coxe, and Mr. (afterwards Rev. Dr.) Wharton.

After several conferences, a draft of a collection was submitted by Dr. Muhlenberg, and referred in turn to Mr. Wharton, Bishop Burgess, Dr. Howe, and Dr. Coxe, in the order in which their names here stand. A large portion of the sheets of this draft with the manuscript notes of the gentlemen above named, is now in existence, and shows with what minute care Bishop Burgess' share in the labor was attended. Among the hymns suggested by him we find the following, indorsed on the manuscript in his well-known hand:—

"O God, by Whom the seed is given."	HEBER.
"Let us with a joyful mind."	MILTON.
"Go forth, my heart, etc."	LYRA GERMANICA.
"I sing of God, the mighty source, etc."	SMART.
"O for a thousand tongues to sing."	WESLEY.
"Hark, how the trumpet sounds."	MEDLEY.
"How rich thy favors, God of grace."	DODDRIDGE.
"Angels, where'er we go, attend."	WESLEY.

"Fear not, oh little flock, thy foe."	LYRA GERMANICA.
"Our souls, by love together knit."	MILTON.
"As the sun's enlivening eye."	NEWTON.
"Kindred in Christ, for His dear name."	"
"Blest day of God, most calmly bright."	CODMAN'S COLLECTION.
"The Lord will come; the world shall shake."	HEBER.
"How shall I meet thee? how my heart."	LYRA GERMANICA.
"Lift up your heads, ye mighty gates."	" "
"Joy to the world, the Lord is come."	WATTS.
"O city of the Lord, begin."	LOGAN.
"When marshalled on the nightly plain."	WHITE.
"Forth flames the standard of our King."	BISHOP WILLIAMS.
"Welcome, thou Victor in the strife."	LYRA GERMANICA.
"What had I been if Thou wert not."	" "

These are taken in order from the first few pages of the manuscript; and show the large share of the work assumed by him, and the sources from which he drew.

Several of the hymns already in the Prayer-Book came under discussion, and changes in them were proposed by some of the committee, and opposed by others. It was finally agreed to leave untouched those already in use; and in the summer of 1859, the collection, called "Hymns for Church and Home" (excluding the Prayer-Book hymns, upon which the committee determined to make no report), was printed for private circulation.

The Preface to this collection was from the pen of Bishop Burgess. After giving a history of the use of metrical Psalms and Hymns in the English Church, and showing the gradual enlargement of the collection until it reached its present number in the American Book of Common Prayer, he writes, in reference to the volume offered by the Committee:—

> "A collection, therefore, like that which is here offered, cannot be believed to be quite unsuitable or unacceptable. It takes the form of a supplement to the collection authorized by the Convention of 1826; is arranged under the same order; contains none of the same hymns; and, with that collection, should comprise whatever the general wishes of pious members of our Church might concur in desiring. It adds forty-three more of the psalms and hymns of Watts to the thirty-two which are already used. Forty-two of the most glowing in the volume are taken from Wesley, in addition to the small number of the previous fifteen. The eighteen from Doddridge, which are now

sung, receive here an accession of seventeen. From Newton we had ten, and here have seventeen more; from Cowper we had five, and here have ten besides; from Logan we had ten, and here have five in addition; and five are also added to the former three from Toplady; and six to the twenty-two from Mrs. Steele. These, with a few others of Sternhold, Milton, Herbert, Baxter, Merrick, Cotton, Beddome, Cennick, Hart, Gibbons, Gisborne, Davies, Barbauld, Hawksworth, Kennett, of each but one or two, are fruits gathered, not gleaned, from fields which had been traversed, but scarcely reaped before. The religious writings of Montgomery were then but partially published; in their complete form they have yielded, besides the ten hymns then adopted, not less than thirty-six; and in the same manner sixteen, besides the previous two, have been taken from the series, then too little known, of Bishop Heber. Four from Milman, and two more from Grant might also have escaped attention at that time, though already public. Nine extracted from the sacred poetry of Keble; nine from that of Lyte; five from that of our own Croswell; three from Brydges, a glowing writer of the Romish communion; four from Kelly; three from Bonar; two from Conder; two from Edmeston; two from Bishop Doane; three from Baptist Noel; two from Bowring; many bearing names less known; and almost all of more than fifty which are anonymous, could probably never have come under notice if they even existed thirty years since. Five simple Moravian hymns are drawn from sources which certainly were not then consulted. Forty translations of Latin hymns are almost all of recent publication. Sixteen from the German are equally recent. Thus is the present collection made up; and such are its relations to that which forms our established Book of Hymns.

The principles and grounds of selection could be no other than scriptural truth, devout feeling, ecclesiastical solemnity, poetic beauty, popular estimation, and adaptation to musical harmony. It is a necessity, of course, that there should be frequent curtailments. In the delicate task of change for the sake of emendation, little has been attempted beyond a compliance with the rules of rhyme, rhythm, and grammatical, rhetorical, and doctrinal correctness. The original text has been followed, wherever a deviation was not more than justified. But a hymn for the use of the Church of Christ is not a literary production, in which the reputation of the author is to be chiefly regarded.

The work of preparing a volume like this must needs be delightful, but also not a little laborious. Many hours of solitary study, and not a few days of protracted conference, have been given to results which will only be apparent, if at all, in the absence of certain faults and blemishes. The greatness of the end, if it could indeed be reached, was almost beyond exaggeration; to furnish harmonious words to the devotion of hearts united in the communion of the saints. For this it was necessary that personal preferences should be yielded; that earthly divisions should be forgotten; and that those strains should command the ear and heart, which, in every part of our land, in every congregation of our Church, in every order of minds to which the faith once delivered to the saints is dear, might be the chosen utterance of humble and intelligent piety.

It cannot be too much to hope and believe, that a collection so large as this, and made on these principles, must together with the Prayer-Book collection, embrace almost all the choicest metrical hymns in our language. Some may have been included, which the judgment of other compilers would have rejected; but it is scarcely possible that many should be absent which would have been secure of general approval.

The persons who have undertaken the labor involved in the preparation of this book, and who must be responsible for the execution, are the Right Rev. Bishop Burgess, of Maine; the Rev. Dr. Muhlenberg, of New York; the Rev. Dr. Howe, of Pennsylvania; the Rev. Dr. Coxe, of Maryland; and Professor Wharton, of Kenyon College. They have been materially aided by the counsel and help of the Right Rev. Bishops Potter and Bowman, of Pennsylvania, the Rev. Dr. Andrews, of Virginia, and the Rev. John F. Young, of New York.

The book is now commended to the blessing of GOD, the FATHER, the SON, and the HOLY GHOST; whose praises it would utter in every line."

AUGUST, 1859.

Copies of the collection thus made were distributed gratuitously to the members of the General Convention in 1859. This aroused an interest, and led to the formal appointment of a committee on "Psalmody and Hymnody," of which the former volunteer committee were made a part. No definite action appears to have been taken by this committee, and in 1862, it was renewed with some variation in its members, Bishop Burgess continuing the acting chairman, and devoting to it a large portion of his time.

The Committee met at different times at New York, Philadelphia, Bristol, R. I., and Brookline, Massachusetts. Of one of these meetings, Dr. Howe writes:—

"They met at my summer residence in Bristol, where Bishop Burgess, Dr. Coxe, and Dr. Muhlenberg were my guests for several days. I never enjoyed any work so much; and it was work. Morning and afternoon we were kept steadily at it by the indefatigable Bishop, who would listen to no proposal for recreation, by driving or boating. Still the conversations that arose in the prosecution of our work, and especially the Table Talk, were most refreshing and instructive. And I say that the good Bishop was the luminary around which all delighted to revolve; so full of knowledge, so wise, so gentle, so holy.

In our conversation, there and afterwards, we were more perplexed to know what should be done with the psalms, than with the hymns. Some were for selecting a few that are most imbued with an evangelical tone, and incorporating them with the hymns. Others were disposed to retain a separate and pretty full selection, as we have now. The Bishop was in favor of restoring the whole Psalter in verse. But no single version known to the Committee was, as a whole, satisfactory. This led to an informal request from the other members of the Committee to Bishop Burgess, that he would make from all sources, a compilation of the best metrical version of the Psalms that could be had. Thus you see that in this department of the work he had no associate, and that his designation to the task was not an official proceeding, but a spontaneous tribute to his extensive knowledge and faultless taste. If anything should convert me to the restoration of the whole book of Psalms in metre into the lids of the Prayer-Book, it would be the admirable version which Bishop Burgess collected from all quarters and laid before the Church."

The preface to "The American Metrical Psalter" was also from the Bishop's pen. The interesting history which it contains of the Psalmody of the Church cannot be inserted here; but room must be made for the opening and closing paragraphs:—

"Almost as soon as the English Bible and the English Common Prayer, the Psalter in English metre became also the possession of our fathers. It was a necessity, because our language, and those other languages which are its nearest kindred, demand for songs which are to be the voice of the people, the charms, subordinate though they be, of measure and of rhyme. No workman at his toil, no maiden in her hour of gladness or of sadness, no soldier on the march ever thinks of singing anything but verse. The grander music of the skilful choir, appealing to the highly educated taste of a few, may disregard modulations so simple; but the popular ballad and hymns must keep pace with the common feelings of mankind."

"The only valid defence of such a measure as the disuse of Psalms in metre is, if it be true, that no satisfactory version is found in the English language. It is the design of the present volume to test this argument. Eighteen versions, the whole of those which have attained such a place in sacred literature as to be anywhere cited, or anywhere easily accessible, have been consulted and compared; and, of these, fourteen have contributed to this compilation. If it is not the most faultless of all the entire versions in our language, and if it does not include whatever is most excellent in each, so far as each is fitted for the purposes of public worship, it has failed to reach its aim."

"In the attempt to perform such a service to the Church of Christ, it has been held right to overlook all considerations of individual authorship. It matters but little to the Church that it knows not, with very few exceptions, from what pen proceeded any one of its prayers or collects; and the name of the versifier of a psalm is of still less moment. For the same cause, a part of a psalm, a verse, a line, even a mere phrase, has been taken without hesitation from one writer and interwoven with the work of another; and any change that seemed an improvement has been introduced with the consciousness of absolute freedom. If the result has been success, no other justification is demanded. If it has been anything but success, the happiness may still be left for later hands; but not, it is believed, from the present resources of our language and literature.

In the mean time, this Psalter in English verse is commended to the kindly favor of the Church, and to the gracious acceptance of Almighty God."

To enable us to appreciate the immense amount of labor involved in this work, we need to multiply the 150 psalms by the 18 versions consulted, and to add to the number many versions of single psalms; and then to remember that these 2700 psalms or more were not merely read, but studied and compared, verse by verse, and line by line.

The last meeting of the Committee was held at Brookline, in August, 1865. At this meeting the only members present were Bishop Burgess, Dr. Howe, President Eliot, and Dr. Wharton. By the members thus assembled a report was made to the General Convention which met in Philadelphia in 1865, which report consisted, in the main, of a selection from the "Hymns for Church and Home." The collection thus reported was referred by the House of Deputies to the House of Bishops for action, and was the basis of the "Additional Hymns" now licensed for use.

Of the Bishop's feelings with regard to this collection, one of the Committee says:—

"I do not think that he was satisfied with it, but he thought it was the best that could be prepared, and he seemed to despair of our being able to obtain, under the constitution of our General Convention, any very important addition to our present stock."

In reference to the final meeting at Brookline, the Rev. Dr. Wharton writes:—

"I cannot forget the deep impression produced on us all by the visit the Bishop paid me, in August, 1865, in order to meet, for the last time, the Committee. He arrived before breakfast on a very beautiful morning, having travelled all night; and, as I met him at the carriage-door, I was startled at the change in his appearance. He looked much fallen away, and I soon found that he was troubled by a cough which harassed him day and night. Yet nothing could induce him to spare himself; and his debility, if it were such, in no way qualified or damped the ardor, and, at the same time, business energy with which he took the lead in our deliberations. Two things were very remarkable about him at these meetings. One was the exactness and determination with which he kept to the work, whose direction fell mainly into his hands as chairman. The other was the seraphic spirit by which he seemed to be possessed, throwing its halo over him in the merest detail. Sometimes, in reading or quoting a hymn, his face seemed to be lit up as with a glory, and, on one occasion, when repeating the hymn of Keble,

'Sun of my soul, Thou Saviour dear,'

his voice and face seemed almost transfigured, and remain on my mind with a vividness that can never be effaced."

XXIII.

THE BISHOP IN MAINE.

This letter, chiefly of reminiscences, is supplied by Bishop Armitage, for some years a Presbyter of the Diocese of Maine.

"The first time I saw Bishop Burgess was at the Commencement of the General Theological Seminary, June 27th, 1850, at which he addressed the graduating class on 'The Passage into the Ministry.' The Trustees paid him the unusual honor of printing the address at the time; but it deserves to be one of our standard tracts, to be read by every candidate for Holy Orders. The thoroughness with which it brings out that period of clerical life, and the practical wisdom of its counsels, impressed it upon my memory as one of the most valuable addresses I ever heard, and its clear and beautiful style, and the speaker's simple yet dignified delivery, no doubt assisted in drawing me towards him as I had been seldom drawn to a stranger before. Meeting him again but once during my diaconate, the impression was so deepened, that when in 1854 I was deciding between two invitations to work, it was an influence in favor of St. Mark's Church, Augusta, that he would be my Bishop, and but six miles from my parish. From July in that year I enjoyed for five years the intercourse with him for which I had hoped; finding in it benefit and pleasure beyond all my expectations. I fear I cannot tell what I feel of the life-long advantage it was to me to have his calm, wise, disciplined mind, and character, and example, before me and with me through those early years of ministerial work. I do not think I ever left him without being conscious of an impulse to higher levels, either spiritual or intellectual, more often both.

His Diocese was too poor to relieve him from the charge of a parish; though I doubt if he would have accepted that relief. With but sixteen or eighteen parishes, with very few towns beside where any churchmen could be found, and with very hard Puritan soil to work upon, he did not feel that he could spend his time at large as profitably as in the charge of a parish from which he could go as occasion required. His great delight seemed to be in his parish. His Diocese might often be disheartening, but he could always find comfort and encouragement in Christ Church, Gardiner, which prospered more and more under his ministry. Perhaps that hardly expresses my thought, for no man was less moved by prosperous or adverse circumstances in the way of duty. But when he had been away to minister to some little flock for whom he could not find a shepherd, or when news came that another of his few presbyters, or perhaps a valuable layman, was about to leave him, or when anything renewed the conviction, which he manfully accepted, that nothing great could be accomplished in a Diocese lacking both men and means, I think he found then a solace, and a help to be patient in the pastoral work which he loved so well. His diocesan policy, so to speak, was deliberately chosen, and no leader of a forlorn hope was ever more heroic than he was through those seventeen years of unintermitted toil, leading a little handful of clergy constantly changing, and counting it growth if a new parish was added every year or two.

The missions of the Diocese were directed by a Board, consisting of all the clergy and one elected layman from each parish, and meeting usually four times a year. There were thus five occasions of clerical gathering during the year, and I am sure that every one of the little band now so widely scattered, recalls those occasions among the most delightful he has ever known. A small Diocese has its compensations, and one is, the mutual intimacy of clergy and parishes. These meetings drew us all together. Most of the parishes received missionary aid; so their condition was stated and fully discussed at the business meeting. Promising stations, somebody's desire for the services of the Church here or there, the discovery of another Church family 'in partibus infidelium,' all brought out suggestions, mutual offers of assistance, clerical labor, exchanges, &c., which made our brotherhood far more than it can be in most dioceses. The Bishop kept a list of scattered Church families, and few of them passed a year, I am sure, without some proof of his remembrance, a letter, a book, some papers or tracts, if not a visit from himself or a clergyman. Our meetings were no more free from differences of opinion than others, but they could not damage the *esprit du corps*, while Bishop Burgess was in the chair. His way was to allow the widest freedom of debate, and at last, when the right moment came, to give a calm judicious summing up of the whole matter, pointing out the right and the wrong of each side, or of each speaker, under which whatever feeling had arisen would die away, and the action would at least be deliberate. He would hardly have been called a great parliamentarian, or an admirable presiding officer of a popular assembly; but in a Church gathering where he felt that he had the right to assume, and appeal to, Christian hearts, he was a model of noble and dignified tact and courtesy. His exact business habits were impressed on the Diocese. I may mention, in proof of this, that having been Secretary of several conventions, I was able to return from them with the entire copy of the Journal ready for the printer, every report and document having been punctually handed in. The suffering secretaries of most of our conventions will appreciate this fact, if others do not.

The Bishop's intellectual influence was shown in the public services in connection with these meetings. Often there was a course of sermons, by different preachers, always one or two were prepared for the occasion, each man doing his best, for that was the tone given to all by the leader. I recall a course on the Epistles to the Seven Churches, one on the resurrection in its different aspects, one on missions, which drew out Dr. Ballard's admirable sketch of the early history of the Church in Maine, all worthy of note for the care and study spent upon them, and their great interest both to preachers and hearers. The Bishop himself nearly always preached, and then his sermon, as on all special occasions, though delivered in a little country church to a mere handful, was strong, full, beautiful, worthy of any pulpit in the land. At the missionary meetings, when extempore addresses were expected, we always felt that the Bishop was our strength. We did not like to have him lead; for often the waiting speakers would see one thought after another drawn from their store, until sometimes they could only regain them with the preface, 'as the Bishop has remarked,' 'as you have just heard the Bishop say.' But his power as the last speaker was to me a study. We never had impoverished him. And he had such a happy art of summing up all that had been said, and supplementing it; of drawing out some hint of the occasion, or of the time of the year, which had been overlooked; of further explaining or illustrating a thought which some self-accusing listener was now conscious that he had stated imperfectly or unguardedly; and then of lifting all, subject, occasion, speakers, hearers up into the light of the blessed Gospel we had met to advance, that, however the meeting had seemed before, we felt our hearts warmed for our work as we parted. I believe that these gatherings were always pleasant to him. He never failed to attend them, nor did the clergy, when they could possibly leave home. Aside from the love and reverence they bore him, the profit of his companionship and the opportunity of his counsel made his presence the strongest attraction. I recall long stage rides, and two or three days on steamboats, on the way to and from these meetings in his company, as no less delightful than the meetings themselves. Once, after a Convention in Portland, the clergy, with only two exceptions, prolonged their holiday and went on a fishing excursion down the beautiful bay. They were gone until almost dark, and I remember the Bishop's expression of relief on our return, 'I have been anxious all day at having all the clergy of the Diocese in one little boat.' He had strong personal attachment to them all, apparently, the heartiest sympathy in their joys and sorrows, and the charity always to find out the good in each man, and insist upon it as it were to himself and to others.

His visits to our parishes were not very long, but frequent as convenient. His performance of the Episcopal offices was solemn and impressive; his sermons and addresses fresh, and prepared for the occasion. Even his addresses to the confirmed had always that tone, although it would be modified most happily by the nature of the class. He was no musician, and had no delicate appreciation of music, a lack which every Bishop has reason to envy now and then, and I think that he offered his praises quite as much in reading the metrical psalm, and the hymn, which he did at length, as in the singing which followed it. The announcement of his coming would generally fill any church in the Diocese, indeed any building in the State even where there was no parish; and no one ever went away without the impression that he was indeed 'a man of God.' I believe that as the character of Bishop Griswold has lingered in New England beyond his personal work, and is still valuable to the Church; so it will be found that the life and character of the first Bishop of Maine is a precious inheritance to the Diocese in whose behalf he was so willing 'to spend and be spent.'*

I said that his visits to our parishes were frequent. His own Church was never left unsupplied. In rare cases he would leave it to lay reading; but usually, favored, as he was for a time, with a clergyman resident in Gardiner, and in the summer with clerical visitors, he provided a substitute in the chancel and went his way. The nearest parishes he visited by exchange, except on occasions of confirmation. We used to have few idle Sundays. If some clerical brother had found his way to us and we were rejoicing in the hope of 'being preached to' on the Sunday, if our own conscience did not prick us to the offer, the Bishop's request was sure to come, 'as Mr. So and So is with you, I should be glad to have you take my place, that I may go to such a parish or town,' as the case might be. And then some poor brother, struggling at a hard mission, or some little flock without a shepherd, or some place which knew nothing of the Church, would have the benefit or comfort of a Sunday from him, at any cost to himself. It is sad now to think of his unresting industry. He never took a vacation, never had a quiet Sunday, until his health began to fail. At home, he had two full services, his Sunday school, and his evening Bible class; sometimes for weeks in succession, contriving to officiate at Hallowell, four miles off, after his afternoon service; on all other days he studied, and wrote always two sermons a week when at home; he bore the pastoral charge of the largest parish in the town, and visited constantly, not only its people, but the sick and the dying, and the suffering who, even if they loved not the Church, loved him. When he left home, it was always for work. A visit, without some purpose of duty, even to relatives and friends, marked an era for him for months. And his incessant brain work running through all this; his large correspondence, his unbroken sermon writing, his frequent special discourses and addresses, his labors for the press, his continued acquisition of information and learning, who can wonder that even his iron constitution gave way at last? I fear he must be added to the list of eminent men whose days were shortened by refusing to their bodies the relaxation, and rest, and care which they need to be good servants to the mind.

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* The use of that phrase reminds me how literally he followed the Apostle's example, spending not only his time and labor and thought, but also his substance for his Diocese. He never received from it more than his travelling expenses, I suppose; but whenever the Treasurer's Report was presented to the Convention by our other chief benefactor, the venerable Robert H. Gardiner, those who put together the Bishop's various donations, found that he had given perhaps two or three times as much as he had received. And that report included only a certain class of his gifts, which had to appear, not always with his own name, for the sake of the Treasurer's accounts.

I have written of Bishop Burgess' public appearances. I feel, however, that the love and reverence and gratitude which I shall always cherish for him, were quite as much due to the private intercourse which our neighborhood afforded me. It was a keen delight to sit down with him in his study; he never permitted it to seem to interrupt him, and after the business in hand was disposed of, to get him to discuss a subject, character, period, event, whatever it might be, with the full freedom of conversation. If it were a question of present interest in the Church, a policy, or a course of action, in a few moments you would have it cleared from all the entanglements of local and accidental circumstances, and be looking at the principles involved, with the help of former precedents perhaps, in a broad, comprehensive, tolerant way, which was most elevating. If it were a biographical or historical subject, you would be struck with the extent and remarkable accuracy of his information. If it were a matter of controversy, theological, moral, political, you would find that he had studied both sides, had made up his opinion, and could give you his reasons. If it were a matter of literature, specially of our own language, you would be fortunate in touching his favorite topic. He had been an extensive, I might almost say, universal reader, and accustomed to committing much to memory, especially poetry; and whether he repeated or read, it was a delight to feel his enthusiasm as he went on. He was always so kind and forbearing, so patient to his inferiors in mind and acquirement, so generously ready to meet them at their own point, that his learning, like his personal influence, was a continual benefit to all his clergy, not a reservoir guarded for his own use, but a fountain to which all were welcome who chose to come.

It is impossible to give an idea of the Bishop's enjoyment of wit and humor, which one would hardly have suspected in a casual acquaintance with him. It was a great and constant charm of his conversation and his home life. He had a keen sense of the ridiculous wherever it appeared; but his taste and his clerical dignity alike restrained his telling of anecdotes except in illustration of the matter in hand. His mind was too well stored to need any such conversational refuge; and he was not a talker who disliked to listen. His love of fun therefore showed itself, not in any steady flow of humorous reminiscence or expression, but in the continual ripple on the stream of conversation. It was a graceful ornament of speech and life, sparkling here and there wherever it came in place, always refined and intellectual, never even verging upon the coarse or the merely ludicrous. I find it impossible to record instances for others, but to this day a subject or a character now and then catches a sudden glow as my memory recalls dear Bishop Burgess speaking of it with one of his peculiar smiles, accompanied with a nervous rubbing of his hands together, which expressed a great deal. The epithet 'genial' might be denied him by one who saw him elsewhere; but in his own home, or where he felt equally at home, his claim to it was undisputed.

I feel the unworthiness of this sketch, and trust that it is to be supplemented by others who will do better justice to the remarkable character which, I fear, many still fail to appreciate. I thank God that I knew him intimately, and pray that I may never forget his example. Running through all his life as I saw it, never obtrusive but always apparent, was the devout, devoted, Christian spirit, which touched everything he said and did with the light of consecration to the Master. You could not be with him long without feeling that his communion with the Lord was constant, that he knew 'the peace of God which passeth understanding,' that he lived for Christ, and in Christ, to do the work which He laid upon him. That complete self-consecration was the secret of his learning, his influence, his wisdom, in short, of all that made him what he was. Not his Diocese alone, but the whole Church was called to mourn one of her foremost men, when the news came that George Burgess had passed from his work to his reward."

XXIV.

DIOCESAN SEMINARIES.

It was believed by some of the clergy of Maine, that if a Theological Seminary could be founded within the Diocese, it would not only make it easier to retain those candidates who canonically belonged to it, but would be the means of drawing others within its limits. Several attempts were made to enlist the Bishop in such an enterprise, but he long objected. Perhaps his reasons cannot be more easily stated than through extracts from letters, written years before, and having reference to other like enterprises.

Hartford, February 5th, 1836, he wrote: "You ask my opinion respecting the proposed theological seminary in Massachusetts. I must confess that it appears to me quite inexpedient to undertake such an enterprise, because the Church is not yet extensive enough to need it; because it is not best that all our clergy should be educated at seminaries; because the seminary at New York offers advantages superior by far to any which a new one can possess; because it is no inconvenience for young men from the East to go to New York; because the argument that young men leave the Eastern Diocese is without weight, since they will always go where they are most needed and called for; because the establishment of a seminary would tend to cherish a diocesan feeling, which is not at all to be wished; because it would take several able clergymen from parishes which cannot spare them to become professors; because it would cost a great sum, which is far, far more needed for missionary objects; and because I think it very wrong to waste the bounty of the Christian community. It seems to me that we in Connecticut can look on with impartiality; and I think that my view is that of many others in this Diocese."

And again, a month later, on the same subject, he added:—

March 5, 1836. "In reply to my objections to the Massachusetts Theological Seminary, you suggest that it may be useful in drawing the attention of young men to the ministry. This suggestion would have its force to my mind, in relation to Ohio, or Kentucky, or Illinois; but here, if the vicinity of a seminary is to be needed for this purpose, I should fear the absence of other, better, and stronger motives. If the wants of the world, and the perpetual call for laborers, are not enough, yet let us not be burdened with men who come into the ministry only because the Seminary is so convenient. But, perhaps, I misunderstood the force of the argument, which I would not, by any means, decide."

In a letter dated March 24, 1849, he wrote:—

"For Bishop Doane, I am very much grieved. But as to the public effect, it may be well that it should be felt that there is a limit to Episcopal exertions and responsibilities. A career like his seemed almost to suppose the reverse. To preside, to counsel, to animate, to suggest, to oversee; all these, apart from the strictly spiritual offices which a Bishop alone can discharge, are doubtless his province. But to originate everything, to be the soul of everything; to have a parish, a diocese, a school for girls, a school for boys, a college, and perhaps a seminary all his own, and under his daily eye; and last of all, to furnish the funds, or if not, to be responsible for them in some way; this is what none but Bishop Doane could do so fully, and what it is better that none else should undertake."

In another letter, dated February 27, 1850, is found this passage:—

"I grieve to hear of the misfortunes of Bishop ——, in which, too, as I understand, Dr. —— is, to a considerable extent, involved. Of the purity of the Bishop's designs, nay, of their magnanimity, I have not a moment's question. But I cannot but remember how, at the last General Convention, when the subject of an African Bishop was mentioned in the Committee on Foreign Missions, and I expressed some hesitation, not as to sending any one who might be ready to offer himself, but as to summoning any one who might, perhaps, regard the summons as a divine call, and lay down a valuable life as the sacrifice, Bishop —— and Bishop —— quite rejected any such consideration, and treated it as a simple matter of faith, and thought that the sacrifice would but strengthen and carry forward the cause. I cannot help thinking that the same refusal to take into view evident consequences and reasonable probabilities, and the determination rather to venture all under high and generous impulses, with a mistaken application of the name of faith, may have had its influence on their large but unfortunate enterprises."

At the Convention which met at Augusta in 1864, the subject of a Theological Seminary in Maine was introduced, and so strong an influence was brought to bear upon him, that he yielded a qualified assent. He had always been ready to give his own time to the instruction of such candidates for orders as sought his aid and preferred a private course. He now consented to a somewhat more elaborate arrangement. Apartments were procured for a few students in the house next to his own in Gardiner; a daily course of instruction was arranged to be divided between himself and the Rev. Frederic Gardiner, at that time residing in the town, and lectures were to be given in turn by all the clergy who were sufficiently near to be included in the plan. Yet he positively refused to allow the name Seminary to be used, or to undertake more than, as he said, "could be dropped at any moment, without any sense of failure."

The result showed his wisdom. Four young men availed themselves of the opportunity thus offered, three of whom were ordained, at the same time, in July, 1865. Then the removal of Mr. Gardiner from the Diocese, and the failure of the Bishop's health forbade the continuance of this plan of instruction, and it was quietly "dropped, without any sense of failure."

XXV.

BISHOP BURGESS AS A PARISH PRIEST.

In portraying Bishop Burgess as a Parish Priest, it will be well to consider him first in his public and then in his more private ministrations. All will bear witness that in his public services he was unwearied, never sparing himself. Both in Hartford and in Gardiner he added to the regular morning and evening services of the Lord's day many other labors. He always spent a portion of time in the Sunday School, catechizing and otherwise instructing the children; and, if the teacher of an advanced class was absent, and difficulty was found in supplying the vacancy, he did not hesitate to take that duty on himself. In Hartford, he had frequent Sunday evening services, at one time preaching a third sermon in the church on the first Sunday of the month; at another, alternately with the Rector of St. John's Church, and at another, devoting the evening to a Bible class for young men, or an hour in the morning to a Bible class for young women. While residing in Hartford the Wednesday evening services in the chapel were never omitted at any season of the year or in any weather; but in Gardiner he found it necessary to omit them in stormy weather, for, if he took no thought for himself, he had too much consideration for his people to urge them to encounter the dangers of a walk, or of a ride on a dark night through unlighted streets or over muddy roads. To the regular services in his own church, he added much missionary labor both in Connecticut and in Maine, at different times, having regularly a service in some neighboring town, and always so arranged it that it did not interfere with what he thought due to those more directly under his charge. He has been known to hold his two services in Gardiner at the usual hour, then to drive four miles to Hallowell, where he held a third service and preached, and to return with the intention of having a fourth service in his own church. It was not strange if, by seven o'clock, he was not merely hoarse, but speechless, and unable to officiate for the fourth time.

During the whole of his residence in Gardiner, until his health failed, it was his practice to have, besides those of the morning and afternoon, a third service on Sunday evening. Occasionally this was in the church, when he preached a third sermon, but usually it was a familiar service in the chapel, when, after a few collects, the reading of a chapter, and the singing of a hymn, he sat down, with the Bible on a table before him, and either explained some portion of the Scripture, or instructed his people in the various duties of life. He said that in such a familiar lecture he could say many things which might fall a little below the dignity of a sermon.

The subjects of these lectures were always announced in the afternoon; and often the chapel was crowded with an interested congregation. Many young men were attracted to these services, and these, with strangers residing for a brief season in Gardiner, and some who never joined his congregation at other times, have expressed their gratitude for the instruction they there received.

Often the subjects of these lectures were suggested by some event of recent occurrence, of local or more public interest; at other times he instructed his hearers in the every-day duties of life. A list of some of these subjects has been preserved:—

Religion in the concerns of business.
Religious reading.
Outward duties and observances of religion.
Duties of sickness.
Piety in young men.
Ministry of angels.
Preparation for a profession of religion.
The picture of a Christian parish.
Spiritual destitution around us.
History of the Prayer Book.
Early death—many young people having recently died.

The religion of the patriarchs.
The religion of the Jews between Moses and David.
The religion of the Jews between David and the captivity.
The period between the Babylonish captivity and the incarnation.
Religion in the time of our Saviour's life on earth.
The times of the Apostles.
The history of the Church in the first century.
Progress of Christianity down to Constantine.
The Reformation.
Two lectures on the English Reformation.
Dec. 30. Close of the year and commencement of the half century.
Practical way of salvation.
Experimental religion.
Taking up the cross.
Membership in the Christian Church.
Progress in piety.
Education of boys and responsibilities of fathers.
Conversation.
Example.
Difficulties of Scripture.
Missions abroad and at home.
The General Convention and its work.
Career of St. Paul, as exemplifying usefulness and happiness.
The state of departed saints.
Regularity in religion.
The ministry.
Propagation of the Gospel among the heathen.
Hymns.
Need of salvation.
The provision for our salvation.
Means of becoming partakers of salvation.
To men.
Confirmation.
The unity of the human race.
Sacred music.

On some occasions he was requested to repeat his lectures in the church, as when he had lectured on Intemperance and Profane Swearing. These he enlarged into regular sermons, and delivered them to crowded congregations. The variety of subjects here named will show how, out of the well-filled storehouse of his mind, he brought forth things new and old, and with what nourishing food he fed his flock.

At one time he explained the Book of the Revelation; at another, the Epistle to the Hebrews. He has varied these evening services by substituting for a time Bible Classes, either for gentlemen alone or for both sexes; but as soon as he saw that the interest was abating he returned to his familiar lectures. He used to say that the people liked variety, that a new plan attracted new attention, and he would not omit anything which might prove a means of salvation to some who had hitherto been unmoved. It was observed that when his lectures were upon a particular book in the Scriptures, he took a whole chapter each evening, seizing on the principal points, without going unnecessarily into detail. When it was suggested that by taking a few verses at a time he could lengthen the course and spare himself the necessity of soon thinking of another, he replied that he did not wish to risk making it tedious to his hearers.

One incident is remembered which shows his watchful care to provide his people with the food needed at the time. While Rector of Christ Church, Hartford, there was reported to him a conversation, which had been overheard, in which one of his parishioners told another that "our Church was founded by old King Henry, that he was the beginning of our Church." The next Sunday he gave notice that on Wednesday he would commence a course of lectures on Church History. After that, it certainly was not his fault if any member of his parish thought that our Church dated no further back than Henry the Eighth.

To what may be considered his regular services, he added many others. Without making it a rule to open the church on all saints'-days, he yet took care that they were not forgotten, and generally made them occasions for special and appropriate instruction. The greater festivals and fasts were always observed with full services, and when the minor holydays, for which services were appointed, occurred, he would either arrange his weekly lectures so that they might be held on the evenings of those days, or he would appoint extra services in the church, giving parents an opportunity to bring their children for baptism.

On this topic it may be said that he always preferred to baptize in the midst of the service, in the presence of the full Sunday congregation, but found himself sometimes obliged to offer these more private opportunities.

The numerous funerals which he attended added largely to his labors. It was not uncommon for him to be asked to attend funerals on Sunday at noon, often making it necessary for him to drive from the church as soon as the morning service closed, to ride several miles and to return just in time for the afternoon service. At those seasons when the roads were in a state which made riding in some places dangerous, the congregation have awaited his return patiently a full hour beyond the appointed time. Often the labor was increased by a sermon being added to the funeral services, for, though it was not his practice to make addresses at such times, he would not refuse a word of exhortation when he found it expected by a rural population, so scattered that they could seldom meet for worship or religious instruction.

Besides those in his own parish, he attended many funerals when neither the deceased nor his kindred were connected with the congregation.

January 16th, 1864, he writes: "No less than eleven communicants have died since the Convention, the middle of July, and I have attended twenty-six funerals. God grant that the places of the departed may be filled in His Church, and that the living may lay it to heart."

In another letter, after mentioning several sudden deaths which occurred in his parish, he wrote: "Let us be ready through the merits of our blessed and only Saviour. I dare not build any hope upon the world; but oh, how happy do I feel myself that my calling is to proclaim the glad tidings of eternal life! The ministry is dearer and dearer to my soul; and yet, at such admonitions, its solemn responsibility presses upon me with increasing weight."

As the years passed away he seemed to feel more and more strongly the necessity of seizing every occasion for instructing his people and aiding them in their devotions. And yet he never proposed to have a daily service. While he thought that in large cities, one or two churches should be open for daily prayer, to meet the wants of the many strangers stopping for a brief season, and of isolated individuals in boarding houses, who could gather no family around the domestic altar, he resisted every attempt to make a daily service obligatory on every parish minister. An example of this may be seen in the following article, which he wrote for the Chronicle, then the Church paper for Connecticut:—

"MR. EDITOR: If the article on the subject of daily service in the last Chronicle had merely related to the beauty or fitness of daily morning and evening prayer in the church, I should not have thought a reply necessary. If it had only urged that a clergyman ought to observe the daily service, I think that I should still have been silent. But when the editor of a highly respectable publication, 'the Bishop and Standing Committee being a committee of advice and supervision,' gravely declares that 'if on any given day in a week, the rector of a parish knows that he can have a congregation to join in the prayers of the Church, and he is able to attend and perform service, it is his duty to do so,' because 'to refuse to open church and chapel and celebrate divine service, under such circumstances, would be, in his judgment, a violation of the ordination vow, and a breach of the canons of the Church, I must respectfully protest against this mode of placing a construction on canons, and especially on the very solemn vows of ordination.

To which of the canons, to which of the promises at our ordination, can reference be made for an obligation so sacred? It is well known that there is, in the English Book of Common Prayer, a direction from which it might be deduced, but that direction has been, with evident design, omitted in ours as inapplicable to the present state of society, and as, in point of fact, obsolete in England. The only possible reason which I can imagine to have been found in the Prayer Book, is the use of the terms 'Daily Morning and Evening Prayer.' Is it meant, then, that because a form of Daily Service is provided, there must always be a daily service? Why would it not be as fair a conclusion, that, because a form of 'Solemnization of Matrimony' is provided, every member of the Church must be married?

For, let me add, the causes for which an 'implied permission of the Church to omit the Daily Service prescribed by canon' is supposed, are not such as will be admitted by a conscientious clergyman, to dispense with the fulfilment of his 'ordination vows.' Not a single clergyman in health will probably hold himself to be under an inability to spend an hour or two in the church every day, or to read the service when he is there. Most of our parishes could furnish a 'congregation,' for where two or three are gathered together, that name is not misapplied, if the occasion be really fixed by a regulation of the Church. It is one thing to say, that, under such circumstances, it would be inexpedient to do what we are free to do or not to do, at our discretion. It is quite another thing to say that we are under a vow to do it, and that we are not excused from performing our vow.

Suffer me then to ask, Mr. Editor, whether, having in view some particular case, I know not what, you have not here stated a rule which cannot be maintained; and which may have the effect to represent the clergy as taking their ordination vows very loosely upon them. I am sure that the editor of the Chronicle is one of the last men to wish to make constructions of daily duty from rules, actually and expressly abrogated, and fasten them to vows which surely have received, in our Church, no such interpretation."

On going to Gardiner, he found the service poorly attended; and, at times, a response so feeble that it was scarcely audible. On one occasion, when the Senior Warden and his family were absent, but two voices were distinctly heard. When the Bishop reached the Psalter, he paused and expressed his regret, that the absence of a few individuals from the church should be felt in that way, and before proceeding, gave an earnest exhortation, which brought forth a full and hearty response. The idea had taken possession of many minds, that it was hypocrisy for any but decidedly religious persons to kneel or respond, or in any way join in the service. Against this, the Bishop earnestly contended, often renewing the theme, giving line upon line, and in the Sunday-school, adding the weight of his authority. Long years before he was taken from his congregation, he had the happiness of seeing that very few refrained from at least assuming a posture of devotion; and in the Sunday-school, no child would think of remaining without kneeling during the prayers.

How careful he was to do his own work, without seeking needless assistance, is shown by the following incident: During a walk to visit the sick, on a severe winter's day, he fell on the ice and sprained his arm. For several weeks he wore his arm in a sling, and was unable, without assistance, to put on his surplice, though he might easily have excused himself from the performance of public services, perhaps too from attendance upon them, he did neither, but read the service and did his own preaching through the whole, although there were several clergymen in Trinity College, who would at any time gladly have rendered him any assistance.

After his removal to Gardiner, when the duties of a Bishop were added to those of a parish priest, it might have been anticipated that some change would have been seen in his habits; not that anything would be neglected, but that his own time would be given to the general care of the Diocese, and the Parish committed mainly to an assistant minister. But he looked upon his pastoral intercourse with his people as a rest and refreshment, and was unwilling to relinquish it to another.

His visitations were made, when possible, between the Sundays, and when obliged to be absent on the Lord's Day from his own Church, he spared neither trouble nor expense to provide a substitute. On one occasion, when he was in New York, in July, attending to Church business, he found that the meetings would continue into the next week, and having made no provision for the Sunday services, he was so unwilling to leave his people to lay reading, that he returned home on Saturday, reaching Gardiner late at night, and left by the earliest train on Monday to return to New York. It was such exertions as this which made his parish so anxious to supply him with an assistant; but they were soon convinced that such an arrangement would not lighten his labors. He would only have been more from home, supplying vacancies in the Diocese, and working quite as hard. He might have resigned the parish entirely, but there were many reasons against such a measure. The Diocese was too poor to offer a salary more than sufficient to cover his travelling expenses, and at that time, his support was derived almost entirely from his salary as a parish minister. The number of parishes was too small to employ him many Sundays in the year, for he said no faithful parish minister would wish to relinquish many of his own services even to his Bishop, and he wished for no idle Sundays for himself. It may be said that he might have become the chief missionary in the Diocese; but he knew that there was a limit to even such labor. As long as a Bishop was a novelty, he could collect good congregations almost anywhere; but they were largely composed of those who came from curiosity, and had no intention of withdrawing from their connection with their own denominations; and even if a few preferred the Church, they were not often ready to assume the burden and responsibility of a new organization. Added to these objections, there was another which had great weight with him. He feared that if he ceased to be a pastor, he would soon cease to sympathize as he ought with the laborious pastor, who looked to him for advice.

The difficulty which he found in reaching the men of his parish was a great trial to him. Year after year they attended the public services and seemed to listen with interest to his exhortations, but they did not come to Confirmation and the Lord's Table. He felt the necessity of making more private and direct appeals to their consciences, but it was difficult to find the opportunity; if he called at their homes, he was told that they were at their places of business; if he went to their offices or stores, he found them surrounded by other business men, and saw that it was no time for private conversation. If he waited until they were laid on beds of sickness, he knew the danger that their minds would then be too much enfeebled by illness to receive instruction. In this difficulty he prepared the following letter, and sent it to every male member of his parish who was not already a Communicant:—

GARDINER, January 1, 1862.

"MY DEAR SIR: I must beg you to excuse me for adopting this mode of address. Opportunities of private and serious conversation with men engaged in business are not numerous; and such conversation is somewhat too constrained to yield the desired profit. I wish to do in the present form a duty, in part, which is always pressing upon my conscience, and which, in many instances, I find it difficult to discharge otherwise.

You have never publicly declared your faith in Christ, and your solemn purpose to live in obedience to His commandments. I have no reason to suppose that you question the truth of the Gospel. You are, I presume, either satisfying yourself with some view of it which allows you to hope for safety without a religious life, or at least without a religious profession; or, more probably, your attention is not given to the subject with any prolonged seriousness.

In the mean time, your years and mine are wearing away. The space within which our work on earth must be done, is now a year nearer to its close; and the years are few. For the greatest work of life, the time is NOW.

All your experience admonishes you to leave nothing unnecessarily exposed to danger in the event of your speedy decease. You make the best provision in your power for the settlement of your affairs, and for the welfare of your family, whenever you shall be removed; and as you advance in life, the necessity for this is felt to be the more urgent. Have you made such provision for your highest interest? Or, is there a great work to be done within you, before you can expect to die 'in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope?'

You need, my dear friend, to be not only almost, but altogether a Christian, in belief, spirit, and life. In that relation in which I stand towards you, let me beseech you to give your earnest attention to the following plain statements, resisting every temptation to neglect or postpone the subject.

You are called by the Gospel to repentance, faith, and every duty of religion.

You have no claim on the promises of our Saviour, unless you believe in Him, and show your faith by endeavoring to keep His commandments.

You must confess Christ before men, if you hope that He will confess you hereafter.

You must be judged according to the deeds done in this life.

If there be any truth in the Gospel, any necessity of serving God, any cause to love the Lord Jesus Christ, any obligation to diligence in working out your salvation, any value in religious example, activity, and faithfulness, you have already delayed this great business too long.

God knows the secret habits of your mind; and I would gladly hope that you look up to Him with reverence and godly fear. But suffer me to plead with you, in His name, and for the sake of your own soul, and with all the earnestness which belongs to my sacred office, that you will not let this year begin without forming, nor pass without carrying into effect, each of the following purposes:—

1. That you will daily give some time to private prayer.
2. That you will not be absent, without necessity, from public worship.
3. That you will, if at the head of a family, hold family prayer.
4. That you will seriously examine your heart and life, as if you were soon to give up your account; and ask for true repentance.
5. That you will resolutely turn from every practice which is condemned by God and your conscience.
6. That you will in secret, trusting in the merits of our Redeemer and depending on the grace of the Holy Spirit, offer yourself to the service of God for the rest of your days.
7. That, if not yet baptized, you will receive baptism.
8. That you will come to the Lord's Supper.
9. That you will be ready to do good, in all ways which Providence shall open.
10. That you will steadfastly devote some fit portion of your gains or income to works of mercy, charity, and religion.
11. That you will endeavor to bring others to the same blessed 'service, which is perfect freedom.'

It will give me the utmost satisfaction to converse with you on any portion of these subjects on which you may feel doubt, or desire information or counsel.

And may God bless this effort which I have now made, as His servant and pastor! Believe me always

Affectionately yours,

GEORGE BURGESS."

Turning now from the public ministrations of the Bishop to those of a more private character, we must allow his former parishioners, both in Hartford and Gardiner, to give their testimony. Many of these bear witness to his exceeding gentleness and forbearance in dealing with the wayward; to his deep sympathy with them in their weaknesses and griefs; and to the encouraging words with which he strengthened them when they faltered and, perhaps, fell, in their Christian course. "I wish," said one, "that I could tell you all that he did for me, but I cannot without betraying my own folly and waywardness."

Another, in Hartford, writes:—

"The first time I heard Mr. Burgess preach was before he was made our Rector, and, although I cannot now recall the subject, I remember that it made a very deep impression on me at the time, as it did upon many others. He came to visit us for the first time when we were in great sorrow over the loss of our only child. In his sweet and touching manner, he repeated to us words of comfort from Holy Writ, and when he afterwards committed her body to the grave, he told me that it was the first time he ever read the Burial Service. * * * *

"He gave every one the impression of a man of God. So entirely devoted was he to his office, visiting the sick and the afflicted, always ready, in season and out of season, but in these duties, never neglecting his preparation for the pulpit. He preached more constantly than any clergyman I ever knew, not even giving himself that time for relaxation, which is now deemed so necessary. He must have been most systematic in his habits, for with all these labors, he never seemed to be in a hurry. This seemed to me one of his marked characteristics. Whatever unexpected duty was to be performed, he was always ready, and had time to do it; nothing ever seemed to be neglected or forgotten. * * * *

"He once told me that personal conversation on religious subjects, had been one of the most difficult duties for him to perform, and in no one, had he so failed. In preparing a class for confirmation, he once spoke of the difficulty of reaching the real feelings of those with whom he conversed, and the danger of being deceived by them, but he said, 'I try to think of my

Saviour having to do with all kinds of men, and the patience with which He met them.'"

Another, after using the expression, "that almost faultless character," writes:—

"Could all my intercourse with that dear friend be told, it would indeed throw light on his large heart, and show with what rare discretion and charity he guided a wayward spirit."

One expresses her love in a letter from which the following extracts are made:—

"My acquaintance with Mr. Burgess was made during his rectorship of Christ Church, Hartford, and well do I remember the solemn service which inducted him into that sacred office. His very youthful appearance at that time, together with a look of such rapt devotion as almost made his face to shine, rendered it a scene of very touching interest. I had but slight personal acquaintance with Mr. Burgess until a great sorrow fell upon my household, and then he came with his great, kind heart to counsel, to pity, and to relieve. He found many ways of assisting me in my perplexities and more than once left in my hand a substantial evidence of his interest in our unfortunate family, and later, during a very severe illness of my two little daughters, neither now among the living, he showed the kindness of a brother. Once, I remember, he found me very weary with long watching; and he urged me to seek some rest, kindly offering himself, young gentleman as he was, to take my place beside the little sufferers."

To another we are indebted for the following communication from Hartford:—

"I have understood that it is difficult to gather particulars as to the first years of his ministry here. The truth is that he was not a man to strike out new courses, when the old did not need change; he went on quietly, and the result of those first years was St. John's Church. When he came, in 1834, Christ Church was large enough for its congregation. Without unusual measures or new arrangements (though I think that he established the Wednesday Evening Lectures and Sunday School Teachers' Meetings), he ministered, as the sun ministers, to a steady increase and growth. His preaching and living set forth the true and lively word, and he did rightly and duly administer the holy sacraments. In this city, Congregationalists especially, and other denominations, had always disliked the Church, and opposed it, but they honored, respected, and loved him, and many came and joined the Church where he ministered.

In referring to Mr. Burgess' influence outside of the Church, I do not intend any contrast with his predecessors, faithful men, who brought many into our communion, but he was especially liked by all. The impression which he made on all classes was of humility, gentleness, and heavenly mindedness.

So his flock became too large for its accommodations, and a new church was needed. No quarrel or controversy on any subject was the occasion, as often happens, of a division and a new church. Many left by his request their home in Christ Church, to help build up the new parish. The story of his first years in Hartford is also the story of the beginning and establishment of St. John's Church, which was the consequence of his quiet, unintermitted labors. St. John's Church was consecrated seven years after he came here."

"I have heard that Dr. Hawes used to say that wherever he went among the poor, he found Mr. Burgess' footsteps."

"Who is the best pastor in Hartford?" was once asked by a stranger. The answer came from Rev. Dr. Hawes, for many years over the First Congregational Parish in Hartford, and it was prompt and decisive: "The Rev. George Burgess of the Episcopal Church; he is better than myself or any other."

A description of one to whom he would never have ventured to compare himself, applies so truly to him, that I cannot forbear using the same words.

"He manifested a gentle, loving, forbearing temper, showing tender consideration for others, and generous pity for their temporal and spiritual wants. It would be little to say of him that he reviled no man; that he wronged no man; that he oppressed no man; nay, that he preserved a conscience void of offence; or even that he adhered strictly to the laws of truth and justice, integrity and faithfulness in the whole of his conversation and deportment. He was far more than all this. He had learned of his Divine Master lessons of meekness and forbearance, gentleness and kindness; and had imbibed much of His lowly and lovely spirit. In one word, he had 'put on Christ,' and in putting Him on had 'crucified the flesh with its affections and lusts,' its natural tendencies and impulses, and stood forth complete in Him, a new creature, a far better, and nobler, and more loving creature. He encouraged in young converts every opening promise of goodness. He carefully cultivated every favorable symptom. He was 'gentle among them, as a nurse cherisheth her children.' He did not expect everything at once; he did not exact that a beginner in the ways of religion should start into instantaneous perfection. He did not think all was lost if an error was committed; he did not abandon all hope if some less happy converts were slow in their progress. He protected their budding graces; he fenced his young plants till they had time to take root. If he rejoiced that the hardy were more flourishing, he was glad that the less vigorous were nevertheless alive.

Being familiar with the infirmities of our common nature, he could allow for doubt and distrust, misapprehension and error; he expected inconsistency and was not deterred by perverseness; he bore with failure where it was not sinful, and reproved obduracy without being disappointed at meeting with it. In his most severe animadversions, he did not speak of any with hopeless harshness. He seldom treated the bad as irreclaimable, but generally contrived to leave them some degree of credit. He seemed to feel that by stripping erring men of every vestige of character, he should strip them also of every glimmering of hope, of every incitement to reformation.''

In illustration of this trait, an instance may be given. An effort was made to promote congregational singing, and a teacher engaged to meet the congregation on one or two evenings in the week in the lecture-room, and practise with them sacred music. After a few of these meetings had been disturbed by some restless boys, who went to play rather than to sing, a prominent gentleman of the parish undertook to wait on their parents and request that they should be forbidden to attend. While on his round of visits, he encountered the Bishop and explained the matter to him. The Bishop at once begged him to withdraw the prohibition and have patience with them, saying that there was no surer way to ruin boys than to tell them that they were too bad for steady society. The boys were not slow in learning the whole story, and one of them, in repeating it at home, added, "The Bishop thinks there may be some good in us yet.''

To an intimate friend and former parishioner application was made for some recollections of the Bishop as a pastor, while in Hartford. Though on a sick bed, she made the attempt to comply with the request, but was checked by increasing illness. Her rough notes were copied and sent by her family. Unfinished as they are, they show such a beautiful appreciation of the Bishop as a friend and pastor, that they are gratefully used without alteration.

''I agree with you in thinking it desirable to obtain different views of a character so perfectly rounded and harmoniously developed, as hardly to be fully appreciated by any one individual. To me he is not merely the wise and farseeing Bishop, nor the man of rare information and indefatigable patience, nor yet one from whom my love for the beautiful met full sympathy. To me he comes in perpetual youth, a model which St. Paul might well have had in view when he wrote to Titus, 'young men also exhort to be sober minded.' Can any of the congregation to whom he ministered in youthful dignity, ever forget the discretion, the humility, the meekness with which he fulfilled his pastoral duties! I never could judge what he was as a preacher; sermons flowed so gently yet so earnestly from the tongue, ever dropping well chosen words of sympathy and comfort.

How the members of his parish looked forward to those social visits, as once in every three months he went the rounds of his parish, not professedly for religious intercourse, but making one feel by the purity of his character that in his presence conversation must drop all frivolity! And yet how humbly on public occasions he would glide into a church and seat himself near the door, till some one drew him to the place of honor beside his compeers, making me always think of the promise of our Lord that to him who sat down in the lowest room, it should be said, 'Friend, go up higher.' Notwithstanding his own social advantages, he never seemed to have anything like respect of persons, and I do not think that the humblest of his parishioners ever felt that he was aware of any difference between them and those of the most exalted rank.

How glad I was to see that he kept that beautiful humility when raised to the Episcopal office.

When I last saw him administering the communion in a sick room, the perfect simplicity with which he performed the service and the tender familiarity of the preceding remarks, gave me more an idea of the Last Supper of our Lord than any sacrament I have ever witnessed. To those who partook of that blessed feast, it was a last supper, and the brief, clear statement of our reasons for believing that we should recognize each other in another world, fell like oil on our troubled hearts.

Such scenes linger in the memories of all who loved him, but they cannot be told to the world who knew him not. To know what he was as a pastor, it would be necessary to be acquainted with the circumstances which brought to light all those peculiar virtues which his rare modesty and inborn reticence hid from view. In all the most painful and delicate circumstances, his counsel and sympathy were eagerly sought, and this very intimacy of intercourse with his parishioners makes it difficult to bring out what he was in the pastoral relation.

There was only one thing of which his people did not dare to speak to him, and that was the failings of their fellow men, for to these he seemed ever blind. It was only when hearing his clear expositions of what men ought to be, that one learned that he did not think all around him faultless. To one who was dilating on the faults of a young impulsive member of his congregation, he said, 'So she did wrong; well, then, she was sorry for it; she always is for all her shortcomings;' thus effectually ending the conversation.

When his own church overflowed, the difficulty was not met by raising the price of seats and forcing those who could not buy them to leave the parish; but some of his leading men were prompted by him to form another parish. 'The Scripture tells us,' he said, 'that the poor have the Gospel preached to them, and I do not wish to preach to the rich only; I should not feel that I was preaching to a true branch of the Church of Christ if the poor were not fully represented.'

His success in winning souls to Christ was remarkable, but attained by an unusual method; his sermons were mostly addressed to Christians, and, by showing what they ought to be, he won those without the fold to its sacred precincts.

I never saw any one sceptical enough to doubt the reality of a piety which so scrupulously fulfilled every duty of a man and a citizen.

He stood one morning in autumn by one dying of delirium tremens, and, as he looked from the flushed face, soon to wear the paleness of death, to the crimson foliage without, he murmured, in a broken voice, 'we all do fade as a leaf; our iniquities, like the wind, bear us away.'

Those present with him at such times saw the solemn tenderness with which he ministered to the dying; but only the heart-broken penitent could know how like dew the sweet promises of pardon fell from lips ever tremulous, at such times, with deep feeling.

His own charities, like his other ministrations, were so unobtrusive, that his benefactions were

'Only by richer greenness seen.'

He hardly thought of almsgiving as a duty of Christians, but only as a natural and pleasant manifestation of that love which he sought to fertilize in all hearts. After some labored appeal from others, how simply he would step forward and say, 'I know that this true case of need has only to be placed before you to call forth your liberal aid.'

As an instance of his whole-hearted kindness, I remember that a stranger going to Virginia asked him if he knew any clergyman to whom he could give her a letter? The answer was a pile of letters to every clergyman he knew in the Diocese, each kinder than the other."

The next communication comes from a parishioner in Gardiner:—

"Many of the Bishop's parishioners in Gardiner felt, after he had been settled there a few years, that his time and strength were too heavily taxed by having the sole charge of a large parish, in addition to his diocesan duties. After he had long borne this double strain, the members of the Parish Sewing Circle, with great unanimity and interest, proposed to raise a sufficient sum by their efforts, to defray the salary of an assistant. This purpose was not mentioned to the Bishop till the necessary amount for one year had been secured. When it was communicated to him, he was much touched by the proof of interest thus given, but declined appropriating the funds to the proposed purpose, and so decidedly that it was felt to be useless to urge it further. The reasons given were, that he did not feel that he had more work than was good for him; that he considered it important to the spiritual well-being of a bishop to have the care of souls, and be brought into intimate contact with the experiences and sorrows of his people; and, above all, that when there were so many outlying places in the Diocese in need of clergymen, whose wants he found it so difficult to supply, he should not consider it right to appropriate another to Gardiner.

Perhaps had his cares been confined exclusively to his own flock, the labor might not have been too much for his strength; but he was emphatically a missionary to the poor, and nothing was more remarkable than the manner in which he was sent for to attend the dying beds and read the funeral service over the graves of many, who had never been in the habit of attending public worship in any form or had testified respect for religion in their lives. It seemed to be felt that the prayers of the Bishop and his administration of the Sacrament of Baptism had a peculiar unction; and as it soon became known that he never refused a request to attend a dying bed or a distant funeral, the demands became very frequent. Sometimes the time appointed for the latter would occur between the morning and afternoon service, and at a distance of six or eight miles, leaving no moment for rest between; and, as these calls were frequently made by persons not belonging to the Church, and often quite ignorant of much that, as our Prayer Book expresses it, 'a Christian ought to know and believe to his soul's health,' the Bishop generally made a short exhortation at the grave, solemn, but full of sympathy as well as instruction.

More than once he has been alone by the bedside when the spirit took its flight from the abode of poverty and wretchedness. On one occasion he was called to baptize a dying infant in a poor family, who had lately moved into the place; one of those whose wandering habits seldom let them remain long enough in any town to obtain a 'residence.' He visited the parents daily till the child died, and then followed the little coffin on foot, in a driving snow-storm, through a road so blocked with snow as to forbid the use of a vehicle, with the father and sexton alone, to the burying-ground of the poor, a mile and a half out of town, and read the service over its grave. He could not bear, he said, that one of Christ's little ones should be laid in an unhonored grave.

All these ministrations were so quietly and unobtrusively performed that it was only by degrees that it began to be realized how deep was the reverence felt for the Bishop, and how widespread his influence had become throughout the State, far beyond the pale of his own Church. Once and forever was thus put to flight in Maine that ignorant and unreasoning prejudice, formerly so prevalent in New England, that the Episcopal Church is an aristocratic one, unsuited to the needs of the poor and the uneducated.

He was remarkably insensible to personal inconvenience or discomfort. When any parochial duty was in question, he seemed simply to ignore cold or heat, storm or fatigue, and all was done with the same calm, quiet, straightforward manner that belonged to all the acts of his daily life; so that his smiling look of surprise when remonstrated with at the exposure and fatigue he often encountered, for a moment reacted on his friends, and half persuaded them that there really was no exertion made more than taking a short walk on a pleasant day.

He had a peculiar aversion to a young clergyman's 'making a fuss' over anything he did, or enacting the martyr over small trials or efforts, and his example had a wonderfully bracing effect in establishing a tone of manly simplicity in his younger brethren.

In dangerous cases of illness, he seldom omitted a daily visit, even when the distance was considerable and the weather severe, always walking when within a few miles.

He once said, in answer to a remark of one of his parishioners, that so constant an attendance on the sick poor must wear greatly upon him, with one of his bright peculiar smiles, 'Oh, no! that is the most sustaining and invigorating occupation I have. In such scenes one is raised above the common cares and thoughts of this life, and brought near the borders of the unseen world. What really wear upon me are the common duties and claims of social life.' Any one who knew the Bishop well must have felt the absolute truth of this remark.

A very striking characteristic of Bishop Burgess was his feeling and bearing towards the poor. No Christian minister of so much earnestness and single-hearted devotion to the Master's service, could be otherwise than kind and compassionate to those in need. But with him the poor were a sacred class, honored, and, as it were, consecrated by the Saviour's choice of their position over all others in this multitudinous world, for the period of His mortal life and the scene in which should be wrought out the salvation of the human race. The Bishop's manners were always courteous to the poor, eminently so. With kind, charitable persons there is often a condescension in their bearing towards the poor, which must jar upon honest self-respect where it exists, and add to a feeling of degradation which is already a barrier to exertion and improvement. The Bishop's manner towards them spoke of respectful sympathy. In the spiritual world he seemed to feel their position to be almost above his own, and that it was an honor to minister to their necessities of mind or body. From this arose, I believe, the unbounded veneration felt for him by all classes throughout his Diocese, where the poor abound far more than the rich. But all, of whatever station, recognized in him a man singularly near his Divine Master in spirit, and as one enabled to look at the human beings around him, habitually in all the daily intercourse of life, as the heirs of immortality and divested of the temporary distinctions which belong to their earthly life. And yet there was nothing whatever of radicalism or levelling in his thoughts. He truly honored all men, but if there were degrees in this sentiment, the balance turned in favor of the poor.'

To these full descriptions of the Bishop's pastoral life, a few items may be added from other sources.

He has been aroused in the middle of a winter night by a request from entire strangers, to go with them to a distant part of the town to see a poor woman who was dying of diphtheria, and has gone without hesitation. This sick stranger had moved into the town but a few days before, and when she felt the need of a clergyman, her neighbors had, almost as a matter of course, directed her to the Bishop.

His general plan was to spend the morning and evening in his study, and the afternoon in parochial visits. The very ill he visited every day, in extreme cases going at any hour which was found to be most for their convenience.

He never spared his steps in making his parochial calls, but would go to different and distant parts of his Parish on the same day. When it was suggested to him that he might economize his steps, taking one neighborhood at a time, he said that people did not value visits that were so evidently made according to rule; but that they were gratified if they thought that the walk was taken expressly to see them.

In conversation once with a clergyman who had charge of a mission parish and who spoke of the moving and changeable character of those under his care, the Bishop remarked, "Your mission thus extends its influence to a larger number of persons, and those the very persons who need such influence, than can be estimated. Bless God you are in such work."

An extract from an article by the Rev. Wm. S. Bartlett, of Mass., may form a fitting conclusion of this section.

> "It is related that during one of the wars in Europe a learned man was wounded, carried away prisoner, and placed in a rude hospital, with many others of the conquered. Poverty and sickness made him appear like the rest of the squalid company who were huddled together in that ill-provided receptacle. Some surgeons stopped at his bedside. One of them remarked to his companions: 'Fiat experimentum in corpore vili!' The wretched sufferer exclaimed in the same language, 'Call not that body vile for which Christ died!' It is hardly necessary to say that this evidence of culture rescued the patient from the fate which seemed to await him, and that he was placed in a situation of greater comfort. It was enough for Bishop Burgess that a person bore our common humanity to excite his interest, and to receive from him, if needed, his counsel and charity. And it was for the same reason that the patient of whom I have spoken gave: 'Nobody was to be esteemed vile for whom Christ died!' It is undoubtedly true that the Bishop's unwearied attention to persons who were reduced to poverty, some, perhaps, who had outlived their relatives and friends, and some even who were degraded by their vices, attention rendered not unfrequently at the cost of much fatigue and exposure to the weather, and sometimes involving much wear and tear of feeling, had no small share in breaking up what was originally a strong constitution."

XXVI.

LETTERS.

THE Bishop never failed in active watchfulness over the younger members of his kindred, and especially when the relation of sponsor or of guardian existed.

The three following are addressed to two, servants of the Lord in their youth, and in the same youth called to his eternal service.

GARDINER, April 10th, 1851.

"MY DEAR GEORGE: I am very grateful to God that you are so much interested in the duty of receiving confirmation as to write to me on the subject. And I will endeavor to give you the best counsel which is in my power, desiring you, however, always to remember that no friend, however dear or however respected, can come between you and your Lord. You must look up to God for wisdom and grace to see clearly your duty and to perform it; and if you can truly offer, from an humble, single heart, the prayer contained in the last two verses of the cxxxix. Psalm, you may trust that you are in the path of safety.

The idea which you express of the nature of confirmation is entirely correct. It is, indeed, on the part of him who receives it, the act of assuming as his own the engagements into which his sponsors entered in his behalf, and declaring his strong desire that the Lord should be his God. Much is contained, however, in this definition; but if you will carefully consider the questions and answers in the baptismal service, the reply in the Catechism to the question, 'what is required of persons to be baptized,' and the last answer in the Catechism, you will have the best view of the preparation for confirmation. For it is the same with the preparation for baptism; and if you would be ready to receive baptism, supposing that you had not been baptized in infancy, you are ready to be confirmed. It is the same also with the preparation for the Lord's Supper; because any one who has been confirmed is free to come to the Lord's table. You see, then, that in all these places the preparation is described as repentance, through which sin is forsaken, and temptation renounced; and faith in the mercy of God through the merits and death of our blessed Saviour, which wherever it is real and earnest, embraces a strong desire and humble determination, by God's help, to live a Christian life, and walk in His holy will and commandments.

A simple way of trying your fitness is to take the baptismal questions, and ask yourself in your own chamber whether you can answer to them as in the presence of God alone; and if you can return the answers before God, you need not fear to return them before men.

But I will go further, my dear George, and place before you some other questions, by way of showing you more fully what repentance, and faith, and a Christian life really are. Do you feel that you are sinful? Do you see that, if you were left to yourself without the grace of God, you would grow up in sin, and be led on to everlasting ruin? Have you felt yourself drawn to flee from sin, to fear temptation, and to choose the service of God as your portion? Are you truly thankful that your heavenly Father sent His Son into the world for your salvation? Do you trust in the Lord Jesus as your Saviour? Do you desire to be willing rather to lose the whole world than to lose your own soul? Are you ready, for the sake of Christ, to bear any shame or ridicule from the thoughtless and wicked? Do you mean to live in the habit of daily self-examination, as well as of reading the Scriptures and of private prayer? Do you wish to receive the Holy Communion, either at once or within a year, and to be preparing for it with such self-examination as that described in the Catechism? Do you feel that all will be fruitless unless you persevere to the end? Do you feel that you have no strength for all this, except that which you will receive from the Holy Spirit, in answer to your prayers? And are you determined, by God's help, always so to seek that you may find?

If so, and if you have been for some time reflecting on the subject, I should counsel you to go forward without delay. If it is but very recently that your attention has been drawn to it, I should recommend to you to take the advice of your parents, whether you should be confirmed now or on the next occasion; but if you should wait, by all means to decide now that it shall take place then, and to be daily striving to be in readiness. My own knowledge of you and of your education would not lead me to think such a delay best; but your parents can judge better of your liability to act hastily.

If you have indeed chosen the better part, my dear nephew, and given up your heart to be made a temple of Him to whom you were dedicated in baptism, the blessing of the Lord is with you; the prayers of your friends are answered, and there is joy in heaven. It will be a blessed example for your younger brothers and sister; and I trust that a life of usefulness is before you. My prayers have always been offered for you, such as they are; and they will be offered at this time, especially, that God may guide you to that decision, which will be pleasing in His sight, and forever a blessing to your soul.

Give my love to your dear father and mother, and think of me always as

Your affectionate uncle,
George Burgess.

P. S. I have not spoken of what confirmation is on the part of God. But it is the seal of great and unfailing promises. There are many good books on the subject of confirmation, some one of which you might well read. Amongst the best are Dr. Tyng's Guide to Confirmation and a little address of Dr. Lewis."

Gardiner, May 22d, 1852.

"My Dear George: As I was passing through Portsmouth, your mother gave me a letter which she had received from you, and desired that I would take an opportunity to answer it. This I am very glad to do, hoping to enable you to give an easy reply to any who may object to the blessed doctrines of that Scriptural Church in which you have been educated, and to which you owe so much.

There seem to be two questions which have been before the minds of your friends, and which must not be confused. The first is, as to the connection between regeneration and baptism. The other is as to the baptism of infants.

With regard to the first point, the term 'regeneration' is directly applied in the Scriptures to baptism. It is thus applied, in the third chapter of St. John, and in the third chapter of Titus. The early Christians so applied it with one voice, uniformly speaking of the baptized as the regenerate. So did all the Reformers; Luther, Calvin, and all the rest without any hesitation.

The meaning of all this is that baptism is the sign, the expression, the sacrament, of spiritual regeneration. It is true that a person is regenerate in baptism, in the same sense in which it is true that he eats and drinks the body and blood of the Lord at the Lord's Supper. It is a sacramental transaction; in which, if the ordinance be received in faith, all which it expresses and signifies becomes real. Recollect that it is only a name, the name 'regeneration,' which is here concerned. No one has a right to say that regeneration can signify nothing but a change of heart, unless the word of God has said it before. But the word of God has not said it, but has, on the contrary, clearly applied the name to baptism, 'the washing of regeneration,' being connected with the 'renewing of the Holy Ghost,' just as being 'born of water' is connected with being 'born of the Holy Spirit.'

As to the second point, the baptism of infants is nothing more than those parents did who brought their children to our Saviour, that he might bless them. The Baptists forbid it; but He says, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' You will ask no other authority; if you did, the practice of the Apostles and of the whole Church from their time downward would give it. And though I have great respect for many individual Baptists, yet I cannot but think that the rejection of infant baptism, falling in as it does with the sinful slothfulness of so many parents, has been one of the greatest causes of the growth of irreligion in our country, especially in this region. What reason have you to be thankful for parents who gave you to God at the font, and then trained you up in His fear and faith! Never, I beseech you, listen, for a moment, to any persuasion which would tempt you to wish to have been brought up out of the Christian covenant, and to regard all children as simply like the heathen, as to all participation in the pledges and ordinances of our Saviour.

When children are baptized, of course the whole transaction looks forward to the future. The same language is applied to them as to grown up persons; but the engagements of their sponsors indicate the conditions of the covenant, to be fulfilled hereafter. But the original promise and gift of grace are unconditional; their very reception into the covenant at all is an act of God's free favor; all must begin from His love; and in faithful anticipation that what He begins He will perfect, we do not hesitate to bless Him that baptized children are in a most important and Scriptural sense, 'regenerated by His Spirit,' and made His children; that their Christian life is begun.

You ask, 'From what sin is a person washed by baptism?' From every sin from which Saul was washed when he obeyed the command, 'Arise, and be baptized, and wash away thy sins;' from every sin, past or future, of which he repents or shall truly repent. The washing is sacramental, not literal nor merely internal, but as baptism is the appointed seal of the divine forgiveness. 'Repent, and be baptized for the remission of sins.' If you mean, from what sin is a child washed, you must remember that the child has a sinful nature, and cannot please God till this is cleansed through grace; and moreover, that he is sure, if he lives, to commit actual sin, the forgiveness of which, whenever he truly repents, he can regard as sealed by his baptism.

I hope, my dear George, that at your age, you will not go too far in the discussion of any matter of controversy. But you are right in wishing to be able to answer objections. Do not suffer your mind to be at all drawn away from the straight and narrow way of duty, do not think all religious persuasions equally good. There are good men in many of them, many good men; but the Church is the safest path.

May God bless you in all your studies, and prepare you for a life of usefulness!

Your affectionate uncle,
George Burgess.

P. S. Bishop Meade's 'Companion to the Font' would be useful to you. Dr. Crocker, I presume, would lend it, or some similar book, to you."

Gardiner, April 4th, 1853.

"My Dear Eliza: We heard with great thankfulness of your confirmation, because we believed that you had chosen in your early youth the ways of piety and peace. I trust, too, that, having been admitted to the Holy Communion, you will always be enabled as long as you live 'to draw near with faith, and take that holy sacrament to your comfort.' Your mother, who has every confidence in your sincerity, earnestness, and knowledge of your duty, yet, feeling the value of counsel for one so young, desires me to write to you, and I do it with great pleasure.

Nothing is of more importance to you, my dear child, than to preserve stedfastly your habits of private devotion. Never permit yourself to be deprived of this benefit by any circumstances or any companions. If you find one arrangement inconvenient, adopt another; and do not so prolong these private duties as to make them a burden, lest you fall into temptations to neglect. I hope that, besides your Bible and Prayer-book, you have some good books of prayers or meditations which will assist you in examining yourself, and in asking those things which you need, and especially at the season of the Communion. While you pray in secret to your Father who seeth in secret, yet never let any one suppose that you are ashamed to be known as one who prays habitually. It may spare you much trouble and embarrassment if all who are around you understand that you wish to live as a Christian.

Try to be courageous in this respect; but be so with great simplicity and humility. Do not seek to be distinguished from others in any needless way. Be unaffected and undisguised. Show kindness to all, and respect to those who are older than yourself. Seek to be what a very young Christian should be, modest, good-tempered, amiable, ready to promote the happiness of others, and to enjoy whatever is right and innocent, but always careful above all things to do what is pleasing in the sight of your Father in heaven. This, I say, should be eminently the character of a very young Christian. Then it will continue to be your character through life; but, if your life is prolonged, other duties will arise, and other traits of character may be demanded to which you are less called at present.

The question may sometimes present itself, how far you can properly participate in some amusements in which religious persons do not generally unite. It is a subject which is sometimes trying to the young much more than in later years. You may confide in the direction of your mother or other Christian friends who are near you, and whose advice you can obtain. But it is generally safest to err, if at all, on the side which, you are sure, will not be against your conscience, and will not seem wrong to any other person. The great danger is, however, not in doing two or three times, something which is not directly sinful, though of bad tendency, but rather in acquiring a love of trifling pleasures and a habit of thoughtlessness. Whenever you find this threatening you, be on your guard, and see whether you are not mingling too much with those who do not obey your Saviour.

I hardly need express the hope that you will endeavor to improve your mind, to learn all which is to be learned at your age, and to become prepared for usefulness hereafter. View everything of this kind as a part of your religion; seeking to do well whatever you have to do, and asking the blessing of God upon all your studies, labors, engagements, and enjoyments. Think much of your blessed father. You have taken a step which would have gladdened his heart. Endeavor now so to act always as you know that he would have advised, and as he must now approve, in the world where he 'lives unto God,' as we humbly trust.

Write to me, my dear Eliza, if at any time you need any counsel which I can give, or any other assistance; and think of me always as

Your affectionate uncle,
GEORGE BURGESS."

An instance of care beyond his own family may be added. A young friend having disclosed to him the state of mind of another young person to whom she was about to write, he sent her the following hints for her letter:—

"I would earnestly recommend to her to fix her faith firmly on the word of God, and not listen at all to spiritualism, or universalism, or anything that unsettles her mind.

Not to expect to understand all things, especially at her present age, but keep an humble mind.

To put difficulties aside when she cannot explain them, as many of them will appear very differently to her hereafter.

Not to reject the truth which may be preached, even if too much should be said of God's wrath and of punishment to come; because His word says much on these subjects. But she should not dwell upon them chiefly.

The judgment is to be at the last day; but at death the good and the evil are separated; and the spirits of the former are in paradise, those of the latter in woe.

In the resurrection the spirit is united to the body, which is changed so as to be incorruptible and immortal. It is necessary that both should be united in the final state of being. We cannot think of the future life except as children think of the world. We see through a glass darkly. But if we love our Saviour and follow him, we shall grow up to that heavenly state. It is described only by images and comparisons with all which is most beautiful here.

God is everywhere present, and all His works are to be admired and loved; but He only, and not they, is to be worshipped. We cannot comprehend His nature; but we must look up to Him, through Christ, as our Father; trust in His wisdom and goodness; believe His word; and be sure that He will make all clear to us hereafter."

XXVII.

THE BOARD OF MISSIONS OF THE CHURCH BEFORE ANY VOLUNTARY SOCIETY.

THE following letter, written in the spring of 1860, in answer to an invitation to attend a meeting to organize a new missionary society, may be given without introduction or comment.

GARDINER, March 20, 1860.

"REV. S. H. TYNG, D. D., REV. F. S. WILEY, STEWART BROWN, ESQ.

GENTLEMEN: The circular bearing your signatures, and dated on the 5th of the present month, invites me to be present at a meeting at New York on the 11th of April; and, should I be unable to attend, asks an expression of my opinion in writing on the expediency of such a movement as that in contemplation of which the meeting is to be held. That movement is the formation of a Voluntary Missionary Association as a substitute, at least on the part of those who may be connected with it, for the present Board of Missions of our Church.

I am emboldened by this request to say more than I should feel myself at liberty to do under other circumstances; for I am very sensible that I should have no right to expect much personal or official influence in the decision. But the reasons which I may offer will, I am sure, receive just attention for their own sake. I may be permitted, however, to remark, not in my own behalf, but in that of others to whom the consideration is more applicable, that if this subject is one in which they who stand at the centre of commercial wealth, and dispense or control nobly its contributions, have a strong interest, not less, at least, is it that of those who on the frontiers of the Church or in foreign lands, entrust their own lives and their families to the care of the kind Providence of God for the Gospel's sake, and in reliance on the large-hearted affection of their brethren.

The question is not whether it was wise to adopt the existing arrangement, nor whether it is now best to set it aside by the same authority by which it was adopted, but whether, side by side with it, another shall be established, not as auxiliary, but as distinct and independent. Nor is it at all a question of the right to do this; but only of the expediency, and so of the duty.

I suppose it is not anticipated that the existing organization of our Church Missions will at present be dissolved. My own impression is, that whatever modifications may be adopted in favor of the voluntary course of action, the Church can never dismiss the subject from its collective counsels, administration, and control. If the Church is not to 'preach the Gospel to every creature,' I see not for what purpose it exists on earth; and it can no more surrender up to the voluntary action of individuals all which concerns this duty at home or abroad, than all matters of doctrine, discipline, or worship. The present organization may or may not be the best; but there must be somewhere in the collective Church, a power answering to its duty to send forth missionaries, specify fields, assign stations, regulate modes of operation, prescribe laws, and collect contributions. That the Church, having undertaken this, should now relinquish it, would, in my view, be simply a neglect of one of its chief offices and duties, and therefore inexpedient, as everything which is wrong must be inexpedient.

But if, without the dissolution of the existing Board of Missions, a voluntary society should be established, there must be two systems, each inviting support from the members of our communion. That which already exists would have the prior claim, also the influence proceeding from its solemn inauguration as the organ of the Church for the management of its missions. All who see no reasons for doing otherwise would naturally continue to sustain it by their collections and donations. It will be incumbent on the new society to show some reason for doing otherwise. I can suppose none except such as shall declare a want of confidence in the existing organization. As I am not aware that any great dissatisfaction exists in connection with its financial management, or any serious complaint as to other details, I conclude that the only want of confidence which will be avowed must be of the most general character, and would be felt towards any system which should be administered under the direction and sanction of the whole Church through its constituted authorities, representatives, and agents.

An attitude which indicates such a want of confidence towards the Church whose members we are, must be most insidious and painful. Nothing less than the strongest sense of unavoidable duty and of abuses utterly intolerable, should constrain Christian men to occupy such a position. Apart from this, it is one which cannot, unless the necessity be apparent, but prejudice the cause which is thus sustained, since, unless there be such a necessity, it must appear unamiable, unkind, and selfish. It does not invite confidence of itself, it does not attract, and so cannot be expedient.

Then, in what a light does it present the Church, whose members cannot agree even in the blessed work of sending out missionaries! The very missionaries who are sent are of two classes. They meet in heathen ground or in remote parts of our own country, under different badges, with distrust upon each brow, forbidden to be heartily brethren, by the very terms under which they are sent forth! And what can we have to say of the unity of our Church, if it does not extend so far as to enable us to work together in a field in which every other denomination holds its members united. I am not aware of any denomination or church, in which there are rival missionary organizations. Shall we be the first? Is it expedient thus to offer the privileges of our Church where it is little known?

If it appear that there is ground for believing the action of the present Board of Missions to have resulted in any preponderance of the views on certain subjects which are held by one portion of the Church rather than those which are dear to another, has this been otherwise than through the fair and legitimate influence of majorities? If not, it cannot avail much to separate from the Board; for the majority of the clergy and laity, whether in the election of Bishops or in the missionary field, must ordinarily prevail; and such as are most of the clergy, such, unless for special causes, will be most of the missionaries. It is easier and better to contend fairly for this superiority of numbers, within the organization already established, than to originate and maintain another.

The inexpediency of such a contest is also manifest from the fact that, at its very beginning, all but those who are prepared to secede are necessarily placed in an apparent opposition to the principles on account of which the secession takes place. Being not with you, they are against you; and yet they must include vast numbers who have no conscious antagonism to evangelical doctrine, and who would rejoice to see its prevalence everywhere in the Church. But they remain where the banner of the Church is spread forth, for they know no better standard; and the secession tends, though often without full success, to throw the name of the Church, and the weight of all its less active members, and the influence of many impartial and pious people, without any consent of theirs, on the side of the very errors which you seek to oppose.

I am disposed also to claim it as a right of the mass of plain Christian people, that they should not be compelled to make a choice of this kind. They wish to contribute to missions; the Church ought to appoint the channel; and not to leave them to determine, every man for himself, which of two societies, headed by two sets of gentlemen, deserves most their confidence. That they should prefer that which has the sanction of the General Convention, and of the body of their Bishops and pastors, is natural, till they see some cause to the contrary; and it is a serious responsibility which must be assumed by those who would shake this very proper reliance.

Is it well, too, to aim even an apparent blow at the Episcopate; and to teach the people to regard their Bishops with systematic distrust? There is quite as much probability that the Bishop will be a good and godly man, zealous and discreet, sound and evangelical, as any other of the prominent presbyters from amongst whom he has been elected. If the office is worth retaining it is worth respecting; and I fear that a new society, established now, and entrusting to a committee functions which are denied to the Bishops, and which they are accused of exercising to the injury of evangelical truth, will be viewed as imparting an assault on some of their number, and a determination to depreciate the authority and influence of all.

What security can be furnished for the doctrine of the missionaries of the society or of its committees? Is there to be any test beyond the articles, the liturgy, and the promises at ordination? Are our clergy to be divided into two classes, one of which may be employed by the society, the other esteemed unworthy of its aid?

If there be no test, what is this but the judgment of one man or committee over against that of another; and why, on the average, should your committee deserve greater reliance than the Bishop and Standing Committee, or other Committee of any Diocese? What guarantee will you furnish to the Church for care, impartiality, judicious selection, and evangelical truth? If there be a test, what is this but to narrow the system of the Church, and say that it does not require enough of its ministers? And what is the position of missionaries who go out with their hands or minds bound, so that they must not deviate from a line of conduct, or of teaching, which other clergymen, if their conscience permit, are free to disregard? Would any of us consent to such obligations, over and above those which the Church imposes?

I beg also that the virtual impossibility of two missionary associations may be considered; except in connection with large cities. Only in such cities where there are several churches, can the Episcopalian consult his preferences. Elsewhere, he must go to the parish church and listen to the rector, whoever he be. In such a parish you cannot well make contributions for rival Missionary Societies. Parishes cannot afford to be divided thus: nor can small dioceses: we must act harmoniously and leave the luxury of double organization to others. Is it desirable then that the minority in a parish should suppose their contributions to be expended in the propagation of error; or that small dioceses should be agitated by continual attempts to turn their humble policy in one direction or the other, to the great discontent of the party which does not prevail?

The analogy of the Church of England has here no application. That Church is a great national establishment and embraces multitudes, who, if it were not, might never have been in it; and many clergymen who but for its national and social position would never have been clergymen. Our people, on the other hand, are Churchmen by conviction, and have no strong reasons for remaining in the Church, unless they believe its doctrines. Our clergy have not been led to seek their office by any worldly motives which would depreciate the standard of ministerial fidelity and scriptural truth. The different societies in the English Church have had a historical origin which ours can never have; they have not sprung from the simple determination to associate in opposition to a general organization of the Church already existing for the same purpose. Besides, that Church is of universal extent and able to include a variety of agencies, while we are comparatively small, and must be weakened by division.

This leads me also to remark that they, who, in remote parts of the country or in new parishes, have to make the Church known, are greatly embarrassed in their work by the appearance of organized differences within our communion. They find it hard to invite people to dwell in a house which seems divided against itself. The evil already exists, but a new Missionary Society will aggravate it not a little. It is not differences of opinion that disturb men of any reflection, for these they expect; but they are bewildered by organized parties; and the apparent necessity of taking one side or the other.

And after all is it a necessity in itself, and a duty to God, that two great parties should be perpetuated in our Church through means like these? Can we do nothing together, beyond meeting in Convention and once in the year receiving the Lord's Supper with one another? Is all our unity to be confined to the use of the same ritual on Sundays? Is it so that there must be no mutual counsels; no books read alike by all; no association in schools, colleges, or seminaries; no exchange of pulpits; no periodicals having general circulation amongst us; no manuals of instruction which all can employ; no Bishops revered by all their charge; but everywhere divided dioceses, divided parishes, divided families? Some good men seem to answer 'yes,' but I hope that the general voice will answer, as I am sure that the feelings of my heart, and the convictions of my mind do loudly answer, 'no, no, there is no need of a gulf like this.' Errors must be boldly encountered by force of scriptural argument and godly example. Opinions rise and fall. The winds of doctrine blow the unstable about. But the Church must not be divided for the sake of fleeing from these. Its sacred places must not be abandoned to them, that we may labor more easily or more to our own mind, where we can have sole control.

I will add but one word more to this long communication. Division once organized, is usually permanent. The causes may long have ceased; the effect remains. It may even become entirely altered in its own character, and present a complete departure from its original spirit and purpose; but as division, it has created names, interests, pecuniary endowments, and a history; and so it stands. How surely would Puritanism and Methodism have melted down into the Church again, and have done it all the good which they could, had they not become organized over against it. Where, as yet, is the instance of effectual reunion, amongst all the separations of these latter days? I leave the thought with you. The meeting will act under a responsibility which they cannot measure. Unless separation should be a sacred duty, it must be a grievous wrong, entailing very lasting results, which I dare not contemplate, in their possible extent and duration.

These, brethren most respected, are my reasons for deeming the proposed establishment of a voluntary Missionary Society distinct from the Board of Missions, to be entirely inexpedient. I earnestly pray that those who shall assemble may be endued with wisdom from above, and preserved from all decisions which might too late be lamented.

I am, with the sincerest Christian regard, your brother in the Lord,
GEORGE BURGESS."

Subsequently in the same year the Bishop published in one of the Church newspapers thirty-nine reasons for abiding by the Board of Missions in preference to the Church Missionary Society. In following years, both in conversation and letters, he sustained the same views.

It has been thought best to insert in full the letter in this section, among other reasons, because the name of Bishop Burgess was published as that of a patron of the American Church Missionary Society, while he never gave his approbation to the principles upon which it was organized or his offerings to its Treasury.

XXVIII.

THE RELATIONS OF BISHOP BURGESS TO YOUNG MEN AND TO CANDIDATES FOR ORDERS.

THIS Section is contributed by one, from his earliest confession of Christ, under the care of the Bishop, the Rev. John F. Spaulding, Candidate, Deacon, and Presbyter in Maine, now Rector of St. Paul's Church, Erie, Diocese of Pittsburg.

Bishop Burgess had some peculiar qualifications for interesting young men. He was sympathetic in his nature. He was gentle and considerate in his intercourse. He could give advice or administer reproof without seeming to dictate; and impart instruction without appearing to exact a feeling of humiliation. His words and manner, like the expression of his countenance, were the index of his kindness of heart and sweetness of disposition. His conversation was full of the seeds of thought. It was to an extraordinary degree animating and inspiring. One could not be long in his presence without a feeling of elevation, and an impulse to higher and nobler living. His influence is not to be explained by his intellectual character alone, great as this was. The impression he made was pre-eminently that of saintliness. It was felt that his plane of living was higher than that of ordinary Christians. You took knowledge of him that he had been with Jesus. His whole mind and heart were engrossed by the motives, the aims, the work of his Apostolic office. He lived in a spiritual atmosphere, and that atmosphere ever surrounded him. He seemed to exalt you to sit with him in the heavenly places with Christ Jesus. Christian young men, whose privilege it was to enjoy his friendship, will all agree in this testimony. They went forth from his presence, or rose from the perusal of his letters even, with better resolves, with higher aims, and with an increase of strength for devotion to study, and for manly and Christian living.

One who knew him in Hartford thus writes:—

> "I shall never forget that amid all the cares of his ministry, he ever found time for punctual and frequent instructions to those who sought to study with him. In Hebrew he gladly gave private lessons to a small class of students, in addition to his instructions at Trinity (then Washington) College. He was never so busy as to decline attention to the inquiries of the young or the doubting."

The interest he felt in young men suffered no diminution, but rather increased, after he had assumed the responsibilities of a diocese. The subject of his second charge shows that young men continued to be the objects of his anxious thought. It was "the duty of Christian ministers towards young men and men of mature years." He early foresaw the importance of the Church at Brunswick, the seat of the principal College in Maine, as a means of bringing our doctrine and usages before the attention of students, and exerting a healthful Christian influence. And he had the happiness of seeing, in the course of his Episcopate, a considerable number, whose first knowledge of the Church had been gained through this agency, seeking her Communion and preparing to minister at her altars. Regarded by the students as one of the first scholars in the country, and admired as a sound and able preacher, many of them would embrace the opportunity of hearing him, afforded by his frequent visitations to the parish, which generally resulted in the weakening of their traditional prejudices against the Church of which he was so distinguished an ornament, or in some new view of the beauty of holiness in her ritual. He frequently gave instruction to young men in classical and other studies, and several were prepared by him wholly or in part for the sacred ministry. His Address entitled "The Passage into the Ministry," delivered to the graduating class of our General Seminary in 1850, evinces his profound sympathy with young men at this great crisis of life; and is full of wise and practical counsel in regard to the spirit in which the great work of the ministry should be prepared for and undertaken. It were well that every theological student should read it preparatory to his ordination.

His relations to candidates for Holy Orders will be best exhibited by reference to cases which are in no way exceptional or peculiar, and may be taken, therefore, as types of his relations generally to the class in question.

The writer of this section dares not undertake to express his deep and reverential love for Bishop Burgess, from the time of his first acquaintance with him. So far would the expression fall short of the reality. For no other man did I ever feel such profound reverence. In no other man did I ever place such implicit confidence. His deep wisdom, his vast knowledge, his practical experience, his soundness of judgment, his freedom from bias or prejudice in his intercourse, might be found singly in different individuals, but rarely in their combination in one person.

My admiration for the Bishop, conceived from the first intercourse with him, was only increased by fuller knowledge of his character. He was in his study when I first saw him. I called to make some inquiries on the subject of the Church, with a view, should the way be made clear, of ultimately applying for baptism. He answered my questions with great patience; and then directed me to the qualifications required for baptism by the Church. I had never read nor heard the baptismal service of the Prayer Book; and as he repeated the questions and answers to the candidate, a new light dawned upon my mind, darkened as it had been by the influences of imperfect, sectarian forms of religion; and I saw that here something was called for, of a depth, reality, and earnestness, far higher than could be found in the results of excitement of feeling or transient religious experiences. I was called away soon after to a remote part of the State. But the Bishop never lost sight of me. I knew that I was not forgotten by him, and that his interest in me and his prayers for right guidance were continued. On one occasion, his diocesan labors bringing him near my home, he drove twenty-five miles in an open vehicle to see me. It was a cold winter day and the roads were almost impassable. Finding that I was unfortunately absent, he left a letter, full of interest, good wishes, and wise counsel, directing me to form the acquaintance of some of the nearer clergy, and "trusting that the convictions, both as to Christian duty and as to the character of the Episcopal Church, will have become quite plain." A remark of his to a friend concerning me, about this time, showed his confidence in the position of the Church, and in the validity of her claims: "He is studying the history and doctrines of the Church, and I have no fear of the result. For I never knew one to do so thoroughly and prayerfully, without being convinced that the truth was on our side."

He did not fail to present the claims of the ministry as a profession. Through his good offices, the advantages of our general school of the prophets was opened to me. His loving interest followed me through its course of study, and his Apostolic hands commissioned me for the work of the ministry. Thus was my course in life determined.

His occasional intercourse with me, and his letters, which were frequent, were in every sense paternal. His advice, instruction, admonition, were of the highest value. I can never think of the good Providence which made him my first bishop, without unceasing gratitude to God. I speak thus of my own case as one of many. The same faithfulness was shown to all; the same gratitude was inspired in all to whom he stood in similar relations.

One of the earliest of his candidates (the Rev. George W. Durell) who, for many years, till God saw fit to remove the Bishop from his earthly labors, continued to uphold his hands, well loved by him, and well loving in return, contributes the following testimony:—

"Shortly after becoming a candidate for Holy Orders I met the Bishop in his Church at Gardiner, and never shall I lose the deep impression made upon me of the lovely and, at the same time, the commanding character of the man. All my subsequent intercourse with him only confirmed the first correct impression. While I remained a candidate for the Sacred Ministry, the Bishop's letters were filled with expressions that showed a paternal care; his counsels were eminently wise, judicious, and practical; everything, indeed, which one so situated could desire or need. On one point his inquiries were always very direct, viz: whether my position gave me the opportunity for the frequent and regular reception of the Holy Communion."

To the writer of the above lines, then a student in the Theological Seminary at Alexandria, were addressed the two letters given below. The first of these was in reply to a question that had been proposed to the Bishop in relation to a practice among the Divinity Students of holding certain religious services in the neighborhood. The other requires no explanation.

"Nov. 30th, 1848. With regard to the question which you have referred to my opinion, I conceive that there is much room for the exercise of your individual discretion. The circumstances and manner will determine the character of the proceeding. It would certainly be quite improper and irregular that a student in divinity should undertake, or appear to undertake, the task of preaching. On the other hand, no Christian should be hindered from speaking a few words of friendly exhortation where, in his opinion, they will be profitable to a few individuals somewhat informally gathered around him, as their Sunday school teacher, lay-reader or catechist. The whole danger consists in the temptation to forwardness on his part, and in the liability on theirs to mistake his position or the order of the Church. My advice would be, not to refuse to say anything where it is expected and desired and seems likely to do good, but to avoid taking a text or expounding, so as to give the manner of a sermon; to be much more brief than sermons ordinarily are; to take special pains in order to shun every appearance of speaking with ministerial authority, and to impress upon the people the fact that you are one of them; and, for this end, rather to address them from some other spot than a pulpit or desk. Sometimes a pointed sermon might be read with good advantage. If necessary, the people might be told every Sunday that you are not a minister; but, within such limits as can thus be easily imposed, I see no danger, and some benefits in the practice, if it be pursued in a modest and prayerful spirit. I think that I have noticed in some of the young men from Alexandria, a facility in adapting themselves to missionary labors and mixed congregations, which has partly grown from this practice.

I thank you for the assurance of your kind remembrance in your constant prayers. This stedfast communion will bind us together, who are united in the same work for the same gracious Lord."

"Jan. 31st, 1850. MY DEAR SIR: I rejoice that in approaching nearer to your entrance on the Sacred Ministry, you are filled with an increasing sense of the responsibility and of the privilege of so high a calling. It is needful that we should begin with such feelings, which, strengthened and preserved by prayer, and Christian and pastoral experience, may resist all deadening influence of future familiarity with ministerial duties; an influence which needs the counteraction constantly afforded by very high and solemn remembrances of our account. At the same time, remember that we 'serve a gracious God;' and that there can be no happiness on earth like that of treading in the footsteps of Him who went about doing good, and left us an example of love.

Your course of reading has been, I think, very judicious; and, as I have not the Alexandria course of study just now before me, I presume that it contains the principal books which I should have recommended. If you have not read Potter on Church Government, I should think it desirable to add it to your list, as well as Barrow on the Papal Supremacy, Secker on the Church Catechism, the tract of Bishop Griswold on the Reformation, and some valuable sermons; amongst which I would name those of Sherlock, Secker, Bishop Horn, Cunningham, Heber, Hare, John Newton, Milner, Tillotson, Newman, Saurin, Massillon, Robert Hall, Davies, and Bradley. I name a miscellaneous list, because I think it well to read two or three from very different authors, with a view to the characteristic traits and merits of each, so that your own sermons may be assisted in taking form and character, and not be mere accidents, as it were, and general exhortations. Bishop Meade's lectures have appeared to me exceedingly adapted to be useful; and I presume that you are acquainted with them; otherwise I would recommend them very earnestly. I do not, however, recommend any of these books with reference to your final examination; as that must be conducted with a more general view to the whole sum of your studies and preparation, except so far as it was covered by the first. In other words, it must be divided into two examinations, embracing doctrinal theology, Church history and polity, and the Prayer-book and Canons, and will not turn upon particular books, but rather upon subjects. Let me desire you to make yourself familiar with the Constitution and Canons of our Church; and if in the Seminary Library there is a copy of Keeling's Liturgiæ Britannicæ, the examination of it, along with our Prayer-book, will be one of the greatest aids to an acquaintance with the Liturgy.

Without pressing you too hard, I would yet suggest that all the practice in sermon-writing which you can acquire, and all the sermons which you can lay by, will relieve you so much hereafter. It is wise, especially, to write every sermon which you do write, with the purpose of actually preaching it to a congregation when you shall have been admitted to the ministry."

For the fuller illustration of the subject some further extracts from his correspondence may be presented.

Concerning a young friend in whom he felt a deep interest, he gives the following advice, in the latter part of which an opinion is expressed which seems particularly valuable for persons in like circumstances.

"Some little time since I had some conversation with ——— respecting his views for his future life, and was glad to find his mind so much drawn towards the ministry. With regard to his preparation of heart, I entertain the strongest trust that he would be governed by the supreme wish to be an instrument of God in the salvation of the souls of men; but he must make it the subject of much prayer and earnest self-examination; and then, if the path seem clear before him, he can advance with a cheerful heart, assured that, whatever be the trials of a faithful minister of Christ, he will always rejoice at his choice, and bless God who has called him to this service.

Whether he should at once commence his course of study in that event after graduation, or delay it a year, I should be disposed to leave very much to his own decision, according to his feelings. He will be twenty when he leaves college. At twenty-three he could enter with advantage on the duties of the ministry; and I should not discourage him, if he should be disposed to commence his studies without delay.

On the other side, should he pass a year in teaching in some such position as would refresh his former acquisitions, or enlarge his information, or should be engaged in any other duties which would have a similar result, the time and experience would hardly be less valuable to him than a year of study. I should hardly recommend a year of mere general, miscellaneous reading, without other employment. It would not, I apprehend, leave him stronger for the work of life. I should judge it better, supposing that he had no other employment, and preferred not at once to devote himself to the study of divinity, that he should still commence some portions of it, and make all his other intellectual pursuits work in as subordinate or collateral parts of a system. I shall be glad to render him any assistance which may be in my power; and if it please God to preserve my life, hope to see him one day an acceptable and useful clergyman."

One of the last letters he ever wrote, addressed to one who was very dear to him, who had expressed some doubts concerning his call to the ministry, is given in full. It is worth many a long treatise on the requisite preparation for becoming a Candidate for Holy Orders.

PORT AU PRINCE, April 2d, 1866.

"After all which has passed with you, I can but say at once that I am satisfied to advise you to commence your studies for the ministry and consecrate yourself to your Saviour in His special work. After your self-examination, and solemn prayers and long deliberation, I do not perceive that further delay would give you any greater assurance of the rectitude of your conscience, or of the reasonable prospect of your usefulness. If it is the desire of your heart to do the will of our blessed Redeemer, for the salvation of the souls of men, that desire, all providential circumstances concurring, is to be felt as the motive suggested by the Holy Ghost.

There are one or two things, however, on which I would like to have you reflect. You speak a little as if it were a simple question between living to the world and living to God; and you must choose. Now if your religion is not such that you could carry it with you in a life of business, I should fear that the world would follow you into the ministry. Do not permit this, but seek that your piety may be of that deep, uniform, practical kind which adorns the ministry, but which could flourish anywhere.

It is also well, at this crisis of your life, to go over and over again, a great many times, the grounds and motives of your actions. For in days to come you may be tempted to become self-indulgent, or ambitious, or slothful, or a 'ritualist,' or a loose thinker in theology. I wish you to be able to say, 'For no such purpose did I seek Holy Orders; and having begun in the Spirit, I will not now bestow my peace, hope, honor, and conscience for anything which can allure a popular but heartless clergyman. That matter, if it please God, was settled from the first.'

I need not write at much length; for I hope we shall see you about the end of the month. We expect to return, Providence permitting, by the Crusader."

Alas, he never returned alive! His words come to us with the greater emphasis, from his nearness to that world of knowledge, light, and love, on the confines of which he stood, to which he was so soon to be admitted.

The two preceding letters were in relation to a time just before the commencement of theological study. Two more will now be added, to one who was studying in the General Theological Seminary. He was receiving aid through the Bishop's kind offices, and had expressed a desire to relieve himself if possible, of the obligation he was thus incurring. The Bishop gave him the following counsel, with a wholesome caution against an indiscretion not uncommon with the better class of students.

"Dec 8, 1856. It does not seem to me desirable that you should incur a loan instead of receiving the appropriation of our Board, which is not less able to meet it than before. The habit of borrowing is one so easy of contraction, and future necessities are so much less apparent than present ones, that, though I much respect the motive which prompts you to suggest a loan, I would much rather avoid it on your behalf. Indeed, had I been at your elbow, I should certainly have said that 'rare old books of English Divinity' were a luxury which I would not have borrowed money from any friend to secure; unless he would agree to take the books themselves, if necessary, in payment hereafter. The very fact that a book is rare would be generally a proof that it was not important to a young clergyman, and the taste for that kind of reading, though not altogether to be discouraged, yet approaches too nearly to an eccentricity, to be, on the whole, worthy of much and expensive cultivation."

As the time of his graduation drew near the Bishop wrote in a letter dated June 15, 1857, to the same student:—

"I must express my earnest and devout hope, that, at this great point of your life, every step will be taken by you, with thorough examination of yourself, and with the entire surrender of your heart and services to the work of God in the salvation of souls. Bring into the ministry no other spirit than that of humility, kindness, diligence, and fidelity. Literary acquisitions have their high value; but put away the proud, critical, uncharitable spirit which often attends them at institutions of theological education. I know no motives which a man can justly believe to constitute 'the moving of the Holy Ghost to take upon him this office and ministration,' apart from the love of Christ, and the desire to be instrumental in the salvation of our fellow men.

If these are the motives, everything else, we may prayerfully trust, will find its place, and the Christian minister will not begin his labor without aiming earnestly at the harmonious and full development in himself of the Christian character."

Not all the Bishop's candidates for orders were young men studying at a seminary or in private. There were others who looked for a guidance bringing into requisition all his consummate wisdom and prudence. The influence of the Church even in so feeble a diocese as Maine extends far beyond her pale. The Bishop's letters are before us, to a Methodist minister, whom the Prayer Book had led to a knowledge and love of the Church, though living more than fifty miles distant from any of our clergy. Some extracts are made from the more important of the earliest of them, as they are of some interest in themselves, and still more in their bearing upon the subject.

"Dec. 14, 1859. I need not say with how much interest I read your letter. . . . . It is a most striking order of events, that without any practical knowledge of the Church, you should have been drawn by the simple perusal of the Prayer Book, which Providence threw in your way, to full satisfaction with the system, of which it is the standard and manual. I am not at all surprised that the Prayer Book should win your heart; it rather surprises me that any who know it should not prize it, next to the Holy Scriptures. Besides, the Methodist body retains by hereditary transmission from Wesley, a reverential sentiment towards the ritual and organization of the Church, of which he was a minister, and to which he always declared his attachment, very different from the hostility of many of the early Puritans.

I earnestly pray that you may now and henceforth be so guided as shall be for your own best comfort, for the good of the Church of Christ, and for the welfare and salvation of souls.

Your wish to be in visible communion with the Episcopal Church could, of course, cause no difficulty in itself. You would be welcome to its communion whenever Providence should afford you an opportunity to be there, and you could either before or after, as you might have the opportunity, receive the laying on of hands in Confirmation.

With reference to your position as a minister, while I exceedingly respect the feelings which you express, you will also appreciate, I am sure, the necessity under which I stand, of obtaining information on various points, before I could properly express a judgment as to the course which might be right and expedient. The statements of your feeling, contained in your letter, do not permit me to doubt that you would continue to do the work of the ministry in that spirit which, as to that first of all requisites, the heart consecrated to Christ, would make me rejoice to see you amongst the clergy of our communion. I know nothing beyond your own communications, and the delicacy of your position makes it incumbent upon me to refrain from inquiries in those quarters in which alone I could obtain information otherwise than from yourself, with regard to several matters which would necessarily demand consideration. Your standing amongst your brethren; the absence of any complaint against you; your age; the degree of your education and attainments; your qualities as a preacher; the number of your family, and their disposition with reference to this subject; your own preparation for the various trials and inconveniences which would be inseparable from a change in your ministerial and ecclesiastical relations; all these things would enter into the questions, first whether you could comply with the requisitions of our canons, and secondly whether, on the whole, you could look forward to usefulness in our ministry in such a degree as to lead you to seek admission to its ranks. I do not intimate a doubt on any of these heads, but of course they should be with you the subject of full reflection, and I should be glad of any information, which you might think desirable, to assist me in forming an opinion.

You will have observed in the Canons, that a minister of any other denomination seeking Orders in our Church, is required to pass through a candidateship of six months. This would not be more than sufficient to secure to you a degree of familiarity with our services, with the practical working of our system, and with the writings of a few of our great teachers in Divinity, and it would properly be spent where you could be in constant attendance on our worship. I regret much that you are so far from any of our churches. . . . It will gratify me much to hear from you again very speedily, and, in the meantime, I pray that the God of all grace will direct your steps in all things."

In the next letter the Bishop writes:—

"Jan. 25, 1860. Were you thirty years younger, I should know what to say, but it is too late to commence any course of systematic study; and, though our Bishops are authorized in certain cases to dispense with the usual amount of academical learning, they are obliged to require 'ecclesiastical' knowledge, and also in such cases, testimonials of 'extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.' This relates to the order of Priests. A Deacon may be ordained with qualifications very limited; but he is not permitted to administer the Lord's Supper, nor to have the full charge of a parish. Six months must in any event elapse between your relinquishment of a charge among the Methodists, and your admission to Orders in our Church. There would arise the question whether your labors would meet with acceptance and support. In this State we have few congregations; and it is very possible that the mode of preaching, and the general habits acquired in another denomination, might not be equally adapted to influence and usefulness amongst us. If you could still labor where you are, or with just such congregations, having the orders of our Church, and introducing amongst them our Liturgy, that would indeed be most happy; but that could not be hoped. We could doubtless furnish you with employment and a support, but I could not guarantee to you that it should be as agreeable to your wishes as that to which you have been accustomed. The change would be very great; and it would be deplorable should you ever be tempted to look back with regret.

All these considerations would disappear, my dear Sir, as I well know, before certain convictions of duty. Whether you have or will have such convictions, your own heart will determine; but it is not for me, under the peculiar circumstances of the confidence which you have placed in me, to seek to know you beyond the limits which you may have assigned. You have not intimated to me, strong as are your feelings of preference for the Church, and of reliance on its claims, that you could not with a good conscience continue to exercise your ministry as you are; and, if you are so to exercise it, I have no disposition to disturb you with doubts which your own mind does not suggest. It has sometimes been with me a favorite dream that perhaps the Wesleyans, as those who have least departed from the Church in heart or doctrine, might be the first to consider the terms on which these deplorable breaches amongst Protestant Christians may be healed. In any such effort, I am sure that your good wishes would be no more wanting than mine.

Your confidence has been faithfully kept, and I shall be glad to hear from you again at any time."

After a considerable interval, in which several letters passed, and books were sent, and an interview was obtained, at not a little expense of time and travel to the Bishop, another letter gives a decisive summary of the whole case.

"Oct. 26, 1860. I have waited long before replying to your last letter; and you may have some cause to complain. The truth is that nothing but my anxiety to act rightly, and the difficulties of the subject, have been the occasion of the delay. But it is time that you should receive an answer.

Your admission to Deacons' Orders in the Protestant Episcopal Church would occasion no embarrassment, so far as I can see, after a candidateship of six months. Before the commencement of the candidateship, however, it will be necessary for you to discontinue your present pastoral connection, and the exercise of ministerial functions. It will also be necessary in that case to present certain testimonials described in the Canons. . . These could doubtless be procured with ease, so soon as you should have had opportunity to become acquainted with any of our clergy. Could you leave your present residence, and remain for some time in the vicinity of some of them? I presume that some provision for your support during that time, might be required and could be made.

After being admitted to Deacons' Orders, you would remain a year, unless it should seem especially expedient to shorten the time, before you could take Priests' Orders; and then, as your preparatory studies would not have embraced all that is commonly required, a testimonial would be necessary from two Presbyters, stating that, in their opinion, you possess 'extraordinary strength of natural understanding, &c.' This is on the supposition that you are not able to read the New Testament in the original Greek. I apprehend that you might thus look forward to the Order of Priests; but it would be wrong to hold out any assurance which might possibly be disappointed.

Were you once in Orders in the Church, the question would arise which gives me most anxiety. Our parishes in this Diocese are few; and the propensity to prefer younger men as ministers is but too common, and, besides this, it is not to be expected that at your time of life it would be perfectly easy to adapt yourself in a moment to different usages from those to which you have been accustomed. The practical question, therefore, is, whether it could be reasonably hoped that you might be provided with a parochial charge, affording an adequate support and a sphere of usefulness. I wish I were more sure than I am; and I desire that you would look at that portion of the subject in such a manner that, should you make the change, and should it prove unfavorable to your worldly interests, or require of you less inviting labors than have before been your lot, you might not feel that you had not counted the cost.

If, however, you are willing to trust yourself to the good Providence of God, and think that even though by ill health or otherwise, you were separated from ministerial labors of a remunerating character, you could still obtain bread and rejoice in the Lord, I shall not suggest this as an obstacle.

There may be places where your previous acquaintance with those who are unacquainted with our Church, might help you to introduce its services; and an honorable and useful career might open itself to you in the remainder of your active labors. I hope and trust that you will always find joy and success in preaching the one Gospel of our Lord and Saviour.

I have now placed the whole subject before you, and must leave it to your determination, under the direction of the God of grace, whose blessing I humbly ask for you in all things.

Of your desire for Confirmation, I have not thought it necessary to speak at this time, because, should you become a Canonical Candidate for our Ministry, that would follow of course. Otherwise, I am not yet quite sure, in your present position.''

Some time after, writing to the same, the Bishop says:—

''It is possible that my former letters may have left upon your mind some rather discouraging impressions which I did not intend, while I was careful not to suggest any prospect beyond the truth.''

It is sufficient to say that this honest and fair dealing, so delicate, so pains-taking and conscientious, had its good effect, and that the good brother, having studied theology under the Bishop's direction, found a sphere of usefulness as a Priest in a rural parish, not, however, till he had faithfully sought, though without large success, to present the Gospel in the Church to his brethren of his former connection.

Such were the Bishop's relations to his candidates for Holy Orders. He ever treated them with paternal kindness. Never did he suffer them to feel that their progress was lost sight of. He watched their course with kindly care; both stimulating and guiding their studies with such judicious counsel as few men could so well impart. His purse was ever open to minister to their necessities. He presented a gown to each before his ordination if he was not able to procure one. Among his papers were found a number of ''notes'' for various sums, all marked ''not to be called for,'' or ''not to be collected.'' None of his candidates ever doubted that they could give him their confidence, and trust him fully as their spiritual father, and rely implicitly on his friendship and assistance. No bishop could ever have had clergy more devoted in their attachment, more ardent in their love, more profound in their respect and admiration, than those who, through him, had obtained their "passage into the ministry."

XXIX.

LETTERS TO A CANDIDATE FOR ORDERS.

THE two letters following belong to the subject of the last section. They were written before Dr. Burgess had the interest of a Bishop in those preparing for the ministry. The opening paragraph of the first letter illustrates a habit of his life, to be always liberal by gifts, and by loans that often became gifts, to aid those anxious to become ministers or already ordained. The remainder of the letters shows how pains-taking were his endeavors to save young men, students of theology, from errors of doctrine and practice.

While the Bishop here earnestly, not one-sidedly, combated the ritualistic tendencies of his young friend, it is scarcely needful to remind the careful reader of this memoir that he elsewhere quite as strongly drives away the errors of latitudinarianism and of disregard of the authority and customs of the Church.

HARTFORD, Feb. 11th, 18—.

"MY DEAR FRIEND: I send you only half of the sum you mention, for no other reason than that at this moment, through a rather unusual combination of circumstances, I cannot spare the whole; but this portion I can spare with entire ease, so that you must not be in the least disquieted. It will be also in my power to advance you the other half, some six or seven weeks hence, if that will be early enough; but it occurs to me that if you make this payable in October, and so have nothing to repay in April or July, it may amount to nearly the same thing, because you will then use your own money for your expenses. I will do just as is most convenient for you. The following is the proper form for a receipt or note: 'New York, Feb. 13, 18—. For value received, I promise to pay George Burgess, or order, eight months after date, the sum of fifty dollars.'

Having thus disposed first of the last part of your letter, I will now return to the beginning. Your reviews will undoubtedly be found interesting and particularly advantageous. It has long seemed to me a singular thing that the views of Bishop White, however correct in the main, should be made a class-book, or that so much attention should be given to a point which, after all, the Church has left open. I shall not repeat what I have said to you before, of the strength of your expressions with regard to the uncertainty in which you were, and the confidence which you now possess. In all questions of degree, everything, of course, depends on the manner in which language is employed. You are comparatively uncertain; you are comparatively certain; and your expressions compel me to suppose that the effect on your own consciousness is very decided. But the more decided it is, the greater becomes the possible danger of error. For, undoubtedly, the doctrine of the Church is a ground of confidence, and demands great reverence. Undoubtedly, it is sufficient for encouragement and guidance, especially, perhaps, before other grounds can be thoroughly examined. All which you say of the Church is, in some sense and to some degree, true; in an important sense and to an important degree; and yet there is a broader sense and a farther degree, in which it would be a perversion of truth. Hence, the importance of knowing precisely the force which is designed to be given to language. You may suppose that I mean to assail all Church authority, when I would only oppose the worship of an idol of the imagination. I may suppose that you substitute the Church for the Gospel and the Saviour, when you mean only the Gospel and the Saviour, as they are set forth by the Church.

If, my dear friend, by 'throwing yourself into the system of the Church,' which is 'the power of God in the world,' you mean that, being satisfied that the Protestant Episcopal Church teaches only in accordance with the will and word of God, and that its institutions, so far as they are not directly commanded by Him, are excellently adapted under His guidance, to their holy ends, you have great delight in the thought of exercising the Christian ministry within that Church, where your lot is happily cast, and are determined to yield an honest obedience to its laws and canons, I am entirely of the same mind; and God forbid that you should feel or do otherwise. But if you mean that the great object of your ministry is to be, not to do directly the will and obey the words of our Lord Jesus Christ, but to observe whatever you imagine to have been the practice of the Church, Protestant, Primitive, or Catholic; if you mean that, instead of studying directly to promote the salvation of men through their renewal by the Holy Ghost, you are only to bring them to the sacraments; that instead of preaching repentance, Christ crucified, the remission of sins, justification by faith, and the necessity of holiness, you are to make it your great end to carry out an outward system, to fulfil rubrics to the utmost letter, to be righteous overmuch in all forms; then, be assured, you are mistaken. You belong to a Church which claims for its outward system, beyond the sacraments, the word, the ministry, and prayer, only a reasonable deference and upright obedience; but which has always most carefully distinguished between what is divine and what is human in its institutions. It will not have your blind submission. It will not place itself between you and the word of your Saviour; but binds you to teach nothing as necessary to salvation, which you cannot prove from His word. And, as a minister of Christ, you would be very erroneously employed, if your great efforts were directed to teaching anything which is not necessary to salvation. Some of your expressions seem to me to import a reliance on the Church, and a fear of relying on the plain meaning of the word of God, which, I am sure, is entirely contrary to the spirit of our ecclesiastical system. Should you appeal from our Church to the Church Catholic, that is, to the majority, I carry the appeal still farther; to the word, by which that Church must be tried, as well as every one of its members, in the day of judgment.

The true system of the Church is to promote the kingdom of God; and 'the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.' I fear that this may be too little represented at the Seminary, while a kind of 'righteousness of the Scribes and Pharisees' is too much cultivated. What can it possibly matter, my dear friend, so long as decency and reverence are observed, that the body should be bent in one manner rather than another, at the name of our Saviour; that we should kneel with or without a support; that we should look towards the communion table or away from it; that we should wear a rolling collar or a straight one? Or, even in higher things, was not the true system of the Jewish Church the observance of the law of Moses, and was it not greatly mistaken in the practice of the Pharisees? And is not the true system of the Christian Church the observance of the Gospel of Christ, and may not this also be greatly mistaken, so that if the Lord Himself were as once on earth, He would again be condemned as 'a gluttonous man and a winebibber, a friend of publicans and sinners,' a 'Samaritan,' a latitudinarian, a friend of schismatics and dissenters? Depend upon it, there is such a spirit, and there may be even such delusion.

I see no reason why your ordination may not take place at the time you propose. Under the circumstances of the times, you must expect that the examinations on the points in which our

Church disclaims the doctrines of the Church of Rome, such as the sufficiency of the Scriptures, the infallibility of councils, and the doctrine of the eucharist, may be somewhat more close than has been usual. Under the same circumstances, do not think me suspicious if I express the hope and trust that all of you will be prepared to return distinct and discriminating answers, with simplicity and with cordiality. In the meantime, I pray that God may send upon you 'the spirit of love, and of power, and of a sound mind,' and prepare you to be able ministers of the New Testament.

Your affectionate friend,
George Burgess."

Hartford, March 5, 18—.

"My dear Friend: At so very important a point in your course as the present, you will pardon me if I should burden you with too many letters; and I will not be unreasonable, knowing your many tasks, in exacting answers. Your last letter, upon the whole, afforded me gratification; as it seemed to reduce the matters which you had deemed so momentous to a greater simplicity, and they, after all, were so little, if placed in their proper position. They have undoubtedly grown in your mind to a disproportionate magnitude; but I trust that time and experience will effect in your views, if previous reflection does not, a more just symmetry between what is greater and what is less, the external and the internal. Still I wish to bring before you as distinctly as I can, the points in which I think that this disproportion perverts or lowers your conceptions of the aim, the functions and the enjoyments of the Christian ministry.

The doctrines of the ancient creeds are as much honored in my heart, and as safe in my hands, as in yours. You will not and cannot suppose that the sacraments would be held in such esteem by any minister of our Church, that he would not gladly bring to them any fit candidate. I suppose, therefore, that on these points I enter into the system of the Church as truly as any one who proceeds upon your principles; and I beg you, therefore, to set them aside from our present consideration, and to believe that when you would most earnestly enforce the reception of those doctrines or of those sacraments, you have not gone beyond my wishes. Wherein then do we differ?

I can scarcely state specific propositions: for you would not question a single assertion of the Scriptures, nor, I presume, of the Articles. It is in the tone, the temper, the proportion. I cannot describe it better than by appealing to your feelings and my own. When we read some of the Fathers and some of the modern divines, too, and compare our sensations, the general state of mind created, with those with which we have risen from the perusal of the Scriptures themselves, apart from the authority of the latter, we are conscious of a difference. Yet the writer was pious, instructive, pure; but he had not the glow, the freedom, the manliness, the depth, the glory of the Apostle. It was like coming from the broad blessed light of the sun shining in the bright vast heavens, and pouring beauty over all created things, into the 'dim, religious light' of a cloister, all ornamented with architectural work of exquisite skill, but narrow, sombre, and only symbolical, not real. I would plainly ask you, do you in your conscience think that St. Paul in his Epistles has in view a system of Christian action and Christian views like that which you prescribe to yourself?

But here I am met by the root of all. You refuse the appeal to the Scriptures. You do not hold, allow me to say it with tenderness, yet as a solemn truth, applicable not to you only, but to many others at this day, you do not hold the Holy Scriptures in that reverence in which I hold them. I know your reply, perhaps horror struck, perhaps indignant. Yet, my dear friend, so it is. I am not speaking, you will bear in mind, of little children yet at their catechism. I am not speaking of very ignorant persons, who are unable to search the Scriptures. I am speaking of Candidates for Orders, and of clergymen; of intelligent, educated persons; of persons trained for this very purpose, that they might know, understand, interpret, and enforce the word of God; and of such, when they profess that they do not deem themselves able to discover the meaning of the Scriptures on the greatest of truths, the very truths which they were written to promulgate, till they have ascertained the judgment of the Church, or what they choose to term the Church, I can only say that I have a reverence for the Scriptures which is inconsistent with such a proceeding. They seem to me to treat the Scriptures as if really they had no fixed meaning. Where a clearer doctrine is to be found, I know not; but they seem to suppose that Apostles and Evangelists did not intend to express themselves so as to be understood. For, otherwise, it would be profane in the extreme to suppose that they did not succeed. The result corresponds with this want of reverence. Why are you unwilling to appeal to the Scriptures, even with a caviller, if you are not afraid of the appeal; if you have not adopted something which you fear is less certain from the Scriptures than from what you name the teaching of the Church?

But the truth is, too, as I fear, that the reverence manifested for the Church is almost as delusive. To take an illustration, my dear friend, from your own letter. You speak of the Church to which you belong as having appointed daily Common Prayer; and therefore esteem it a part of your duty to maintain it. Now in this, it is perfectly evident that you are not at all obeying the Church to which you belong, but simply your own choice. The Church has certainly appointed no such thing. There is no such canon or rubric; there has never been any such custom in our Church; scarcely half a dozen clergymen do it; and an obsolete rubric of the English Prayer Book is all your authority for such an assertion. But you are gratified with the custom. You think that it would have the happiest effects. You believe it beneficial to the hearts of all. You wish to adopt it; and you are at liberty to adopt it; but it is not true reverence to call this an appointment of the Church, and reproach almost every man amongst its clergy with a neglect of such an appointment. This, then, is my view of the whole matter of this excessive, ritual spirit. It does not at all spring from respect for the decisions of the Church, but is purely the result of inclination. In some, it is a love of ceremonies; in others, a repugnance to a more inward religion; in others, a thing of party; in others, a poetic fancy; in others a love of antiquity, as such; in others, a fondness for novelty; in others, a very pitiable wish to distinguish themselves; in others, a mere matter of taste; in you, as far as it goes in you, a desire for mental repose, which persuades you to lean too much upon any aid that offers itself, rather than to meet the conflict of theological discussion. The actual system of our Church as it stands in the liturgy and articles, and has been illustrated by the doctrines of its great divines, and the practice of its best members for three centuries, is quite fatal to such a spirit.

I am not anxious to win you from the habit of submission which you love to cultivate; but I would direct it to its true objects. And I would only beseech you to ask yourself, when you are reflecting upon these subjects, whether, in the urgency with which you dwell on outward observances, you are actually submitting yourself to the will and authority of your Lord, and the real requisition of the Church to which you belong, or to something beside?

You may possibly ask, 'what would I have?' I would have, besides the performance of public prayers and the administration and reception of the sacraments, private communion with God, study of His word, holiness of heart, diligence in all relative duties, real solicitude for the salvation of others, a willingness to become all things to all men for this end, charity towards 'the blessed company of all faithful people,' whether within or without our portion of the Catholic Church, cultivation of all things wherein there is any virtue or praise; and before all a simple and entire reliance upon the redeeming sacrifice of our Lord, and a determination to 'preach the Gospel' and to know nothing as the Gospel except 'Christ, and Him crucified.'

Believe me, ever, your affectionate friend,

GEORGE BURGESS."

XXX.

THE BISHOP AS PASTOR OF PASTORS.

THE contribution following is from the pen of the Rev. Edward Jessup, for some years a beloved Presbyter of the Diocese of Maine, now Rector of the Church of the Redeemer, Brooklyn, Long Island.

If it were required to define the point at which more than at any other our Bishop adorned his office, that point would be found to centre in his personal relations towards the clergy whose lot and privilege it was to labor under his faithful oversight. He was eminent indeed in many other respects in which his eminence was widely recognized. His extensive scholarship, his varied culture, his refined poetic taste, his wisdom as one of the counsellors of the Church, his deep and unaffected piety, his rare meekness, his habitual self-poise, all contributed to win for him a place among the most honored of his brethren of the Episcopate. Of his fame in the walks of literature and as one of the fathers in the Church, his clergy always cherished a pardonable pride. Whenever they had occasion to announce their relationship to him, they found that his name was an honored one in all portions of our communion. It was a sufficient passport to all the best circles, existing within the Church, to be introduced as belonging to Bishop Burgess. But to them were far broader grounds of veneration and affection towards him than any of those on which rested his general reputation. Attractive and imposing as his character appeared to those who viewed it from a distance, few men could gain so much from that closer inspection to which a bishop is of necessity subjected in his intercourse with the clergy laboring under his supervision. Here, at least, if there are weaknesses they cannot fail to be apparent, and here the absence of weakness argues the presence of an uncommon strength. Hence, in order to know Bishop Burgess thoroughly, and to appreciate to their utmost his rare qualifications for the position which he was called of God to fill, it is necessary to contemplate him in his bearing as a chief pastor towards the under shepherds of his flock. His was no mere perfunctory discharge of the duties of episcopal oversight. There was in his attitude towards his clergy no trace of the manners of a feudal Bishop; nor could the most prejudiced opponent of prelacy ever have charged upon him a disposition to "lord it over God's heritage." He felt profoundly, it is true, the grave responsibility attaching to that higher order of the ministry which had been committed to his hands. Nor did he ever lose sight of what was due from him as an ensample to those who under him were intrusted with the care of Christ's flock. In his most familiar intercourse with them, they felt that his was the position of a father and theirs that of sons. Yet, with all this paternal dignity on his part, there was blended a certain brotherliness of manner, so to speak, which served to temper any undue feelings of restraint that otherwise might have existed. He placed himself upon the level of their sympathies as one who entered fully into the comprehension of all priestly cares and trials. His clergy never were permitted to feel that his elevation to "the superior office and administration" had in any wise alienated him from the duties falling to those who stood in the inferior degrees. On the contrary, the instincts of the priesthood were as fresh and strong in him as though to his position there had been no superadded dignity. This doubtless may be explained in part by his possession in a high degree of those pastoral tastes which are especially associated with the office of the priesthood. His nature was eminently in harmony with the line of life allotted to the parish minister. He loved the position and the work of such a life, and would gladly have spent his days in discharging the duties of its restricted round.

Then again this taste and sympathy for the pastoral vocation had been kept alive by the necessity which compelled him, in connection with the labors of his Episcopate, to hold the rectorship of a parish. In the poverty of his Diocese such an arrangement seemed inevitable, but to him it was most welcome. It was this which, perhaps, more than anything else, had reconciled him to the painful sundering of those ties that bound him to the parish he was called to leave when Maine chose him for her Bishop. It used indeed to seem a pity that so valuable a life should be so largely consumed with the petty details involved in the care of a country congregation; details in attending to which from the first till, in the last year, his health had given way, he had no clerical assistant. It was often painful to witness the distractions to which he was subjected by duties which any deacon might properly have discharged. As, for example, when, on one occasion well remembered by the writer, who chanced at the time to be his guest, the death of a laborer's infant took him a mile from home to administer consolation and to arrange for the burial. The following day again a still larger amount of time had to be devoted to attending the funeral of the little one. So deeply was the writer impressed by "this waste" that he could not refrain from expressing to the Bishop his regrets at seeing him thus hampered. The reply was that "he would not have it otherwise if he could; and that indeed it was the prospect of being permitted to pass his days in these parochial labors that had originally reconciled him to the thought of becoming a bishop." Whatever may be said against an arrangement of this nature, it has no doubt the advantage of supplying a common tie between a bishop and his parochial clergy. This community of interest and of experience with their Bishop, was always felt by the clergy laboring in Maine, and the more so that his parish was not, in its essential features, widely different from the parishes of which most of them were in charge. The peculiar drawbacks to successful effort in behalf of church principles and usages, had to be encountered experimentally by him as well as by themselves. Both he and they were surrounded by the same atmosphere of religious prejudice, and were hedged in by the same deeply-rooted antipathies of religious doctrine. He knew how hard it was to overcome the antagonisms of opinion prevailing in an unfriendly soil, and could enter into the discouragements of those who with him were struggling against the tide. Hence he threw his whole heart into the trials and labors of his clergy. He watched their course with the eye of active fraternal interest. Whatever was encouraging in their work he observed and pointed out with words of kindly cheer, and his indomitable patience supported them when they were tempted to despondency. No one could read the loving, considerate letters which, with surprising frequency, he sent forth to his fellow-laborers at their several posts, without being convinced of his profound and tender interest in all that concerned both them and the flocks committed to their care. Many of those letters were but brief, and were called forth by some matter of business, but even these were seldom closed without some line expressing kindly hopes or wishes or congratulations, to stir the heart of the lonely toiler. Even in his official communications there frequently would be interspersed gems of beautiful sentiment or of wise reflection; sometimes suggested by current events, sometimes by the reading with which he chanced to be occupied, and more often by something personal in the case of the one to whom he was writing, or by something connected with his field of labor.

A few extracts may well be inserted here as illustrative of this feature of his correspondence with the clergy of the Diocese. It may be added that it appears to have been a practice of the Bishop to write many of these letters during the season of Lent, when, we cannot doubt, his prayers and his meditations were especially enlarged in behalf of his parishes and their pastors.

GARDINER, April 15, 1856.

"I rejoice to hear of your growing congregations, and although the spiritual harvest be still but small, it will be yours in due season, if you persevere in faith and patience. It is a great thing to have led —— so far; others will follow. But more of this when we meet. In the meantime, believe me,

Affectionately yours."

"March 6, 1856. If ever, in the loneliness of celibacy, you desire a day or two of clerical association and talk, come up and spend a couple of nights with me. It will give me much pleasure. I hear very favorable accounts of your congregation in its aspect to the eye of a stranger. Wishing you all those blessings which you most desire, for them and yourself, from Him, whose love this season brings so powerfully before us, I am

Your friend and brother."

The following note was written in acknowledgment of the receipt, from one of his clergy, of an engraved portrait of Keble, which the Bishop had previously expressed a strong desire to procure, and which used afterwards to hang in full view as he sat at his study table:—

GARDINER, February 9, 1857.

"MY DEAR MR. ——: Your very welcome gift quite took me by surprise. There are few things of the kind which I should value so much; and it will be still more pleasant from the association with your visit, so pleasant to us, and of your kind and graceful manner of perpetuating the remembrance. I have just returned from Lewiston, and took the earliest opportunity to reply to your note; but, on reflection, I suppose that you will already be on your way to Massachusetts. It is better, however, to send what I have written, as the date will indicate my wish, and the delay will do no harm.

Mrs. Burgess sends her kind regards, and is much obliged to you for the loan of the 'Owlet,' etc., which interests her much.

Affectionately yours."

The next extract was written during the prevalence of a remarkable religious excitement, which swept over considerable portions of Maine in the earlier months of the year 1858. Brief as the allusion is, it indicates with sufficient distinctness our Bishop's steadfast sympathy with that calm and sober type of religion which the Church's system developes and nourishes:—

"March 27, 1858. In the midst of all the movement around us, in which how much is indeed of God I do not say or see, I trust that you find amongst your people something of the true spirit of prayer. That the week of our blessed Redeemer's sufferings may be kept by all of us with holy and contrite hearts, is my heart's desire."

How plainly may be seen the throbbing heart of the faithful and true shepherd in the concluding lines of yet another letter:—

"Most heartily will I pray for God's blessing upon your congregation through your labors in the ensuing season. Let them not be excessive and exhausting; and I earnestly hope that they will not be your last Lenten labors at ——. You will pray also for me and for all our congregations; and 'may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all!'

Affectionately yours."

In explanation of the next it will be enough to mention that allusion is made in the opening portion to an approaching marriage. Few men possess the art of introducing topics of that kind so gracefully and with such delicate cordiality as did our Bishop:—

"March 9, 1859. Your Lent services, I hope, will be attended with such a blessing as may prepare the way both for a gladdening confirmation, and for cheerful leisure at the other season to which you are looking forward, and for which I ask every blessing

'Of heaven and earth beneath,
Of converse high, and sacred home,
Of blissful life and death.'

I am reading Dr. Bushnell's book on 'Nature and the Supernatural.' It is wonderfully able, and, in many points, exceedingly valuable; while some of his opinions are altogether crude, and some will be mischievous. No other man living could have written it; and if just one-half of it could have been cut out, not only from the book, but from the mind of the author, the other would have placed him with the foremost Christian thinkers of any age.

Affectionately yours."

From the great difficulty experienced in efforts to obtain a supply of clergymen for his vacant parishes, the Bishop not unfrequently found himself surrounded by a class of laborers young in years and in the ministry. Towards such his care was tender and constant to a degree that never failed to win their most devoted attachment. He used to interest himself in their studies, maintain with them frequent correspondence, aid them by occasional exchanges, oblige them by preaching in their churches when they required temporary relief, and, if they were unmarried, invite them to prolonged visits at his hospitable home. Who, that was permitted thus to sit at his feet within the charmed circle of his household life, can ever forget the privilege? What hours of delightful communing upon topics whose range was boundless, and whose variety innumerable! How did the mind of the youthful guest expand, as, day by day, and night after night, its energies were put to the stretch to keep pace with the movements of an intellect so ripe and so richly stored. Many a clergyman, who subsequently went forth into wider fields of usefulness, has felt that, under God, he owed everything of success that he attained in his ministry to the apprenticeship which he served under this wise master in Israel. The testimony of one such may here be fittingly introduced:—

> "I am very glad to learn that there is to be prepared a memoir of the Bishop. One of the greatest and best of the Bishops of his time, he deserves that this should be done, and done well. I have just been looking over the letters from him which I have. They are nearly forty in number, but are mostly upon matters of business. There is, however, much in them that illustrates his fidelity, his deep interest in the weak parishes of his field, his care in administering discipline, his wisdom in matters of ecclesiastical business, his sympathy with his younger clergy, his advice, seasonable at all times, as to when it is right for a clergyman to leave one field for another, and also as to the importance of his interesting himself in his people, even in matters of local interest not ecclesiastical; his sense of the difficulties of such a field as Maine; his resignation in view of constant losses of promising clergy. I think I never reverenced any man so highly as I did Bishop Burgess. I owe to him very much, and thank God for what he was to me; and he was the same to all his clergy and people according to their needs."

The letters of the Bishop to these younger brethren abound with examples both of his kindness of heart, and of that wise fidelity which marked all his administration of the office of an overseer in the Church. Often they were letters of advice, and, in some instances, will be found to express his deliberate judgment on subjects of interest and importance. Even when of a less formal character, they never failed to contain wholesome counsels, well calculated to supply both encouragement and instruction to an inexperienced pastor. Let a few of these communications here bear witness for themselves:—

GARDINER, November 28, 1850.

"REVEREND AND DEAR BROTHER:—

I am gratified with the little which, after a few days, you were able to tell me of your prospects. There is, indeed, too little to require any special reply from me; but I know that sometimes a simple word of encouragement, sympathy, or counsel, may have its value when one is, in a measure, alone.

Your plans appear to me judicious, and adapted to call out more co-operation than any other. They indicate at the commencement a perfect harmony between the venerable Rector at St. Stephen and yourself, and seem likely to secure to you one or two good congregations, without interfering with his services. To you, individually, it will be a satisfaction that you will be at liberty to receive the communion from time to time, which is not always the case with deacons, who have the charge of congregations.

You will, of course, find it necessary, and will have the time, to devote much attention to the composition of sermons. I recommend to you to make them addresses, as far as may be, and instructive addresses; in other words, to have your congregation always before your eye, with all their spiritual wants, and to endeavor to fill your sermons with just that scriptural matter which they need. Your manner will become more and more animated and direct, as this sentiment and this effort become more settled."

TO THE SAME.

January 29, 1851.

"Thus far you have received all the encouragement which I dared to anticipate, and more; and if those who gather to you should be, in great part, the poorer and more neglected, your work is the more like that of Him who said, 'to the poor the gospel is preached,' as a sign that the Messiah had indeed come.

It will give me great pleasure, God willing, to visit Calais and Eastport when the water communication shall be open, if it should seem expedient. With regard to candidates for confirmation, allow me to say, that it almost invariably appears to pastors, and especially to young pastors, that more will be ready than the result proves to have been sufficiently instructed and decided. A general survey of the ground almost always encourages hopes which are baffled when we come to direct application. Many persons, too, who are more or less seriously disposed, give at first hesitating replies, and are not, perhaps, really able to come to a decision till the hour is close at hand, and then they usually decide upon delay. It would be well, so far as you present the subject, to do it with much distinctness, and to seek that the candidates should, some time previously to the administration, be fully settled in their minds; and, should you thus begin, it would afterwards be easier to perpetuate the custom. It would not much surprise me if some of your hopes in this particular should be disappointed; although a different feeling on the subject of confirmation may possibly exist there, where the Church has been known to so many from infancy, and where its usages are familiar, from that which is common in other parts of the State. But when there shall be candidates for confirmation, you may be sure that I shall rejoice to make the journey."

TO THE SAME.

"The question whether the church shall be free or not, is, of course, entirely one of expediency, and that expediency is very much to be tested by the willingness of different persons to contribute either for the one or the other. Considering what are the circumstances of many of your parishioners, I should regret to see the plan adopted of selling the pews permanently; for it seems to me that it would be difficult to procure the funds for building so expensive a church, as the few who could pay liberally for pews might demand, while the many who could not purchase at all would be, to a great extent, excluded. On the other hand, a church absolutely free, in such a sense that there is no appropriation of seats, has very seldom been found to succeed, and would, I think, be plainly inexpedient in the face of any strong feeling of individuals. But a church would, in another sense, be free, if the pews were not permanently owned, but rented for the support of public worship from year to year. Then, too, such might be reserved without any payment, as would be required for the poorest, or for strangers and transient dwellers. Possibly some such plan may meet the views of all, and be free from the anticipated evils."

In his decision upon points submitted by the clergy to his official judgment, the Bishop exhibited all the qualities of a wise and conscientious interpreter of the Church's laws and usages. Calm, cautious, deliberate, and prudent, he gave to every such question, as it came before him, that thorough attention and careful weighing of its bearings, both near and remote, which are the proper marks of the safe and upright judge. On one most important question, the difficulties of which have weighed on many minds among our parish ministers, we are able to produce his valuable opinion. It was given to one of his clergy who had written to him to know whether he ought to debar from the Holy Communion, a person who, being divorced for other than scriptural reasons, had contracted a second marriage:—

> "On the law of the case I ought, it would seem, to be prepared to pronounce; and yet I feel, in a matter of such gravity, the necessity of some deliberation. I do not know whether the question has been practically raised before. It is not exactly the same with that of the right to enter into or to solemnize such marriages. If it were but doubtful whether they were lawful to a Christian, that would be a sufficient reason for prohibiting them. But then, if it were doubtful only, a person who had contracted such a marriage should have the benefit of that doubt, when his right to come to the Lord's table was in question. The rejection can only be justified on the ground that the marriage is actually adulterous; and then it must continue as long at least as the marriage continues; and no repentance would suffice, unless the parties were separated. This is a strong ground to be held towards marriages pronounced legal by the laws of the land, and contracted by many persons without suspicion of their unlawfulness before God. I am not at all sure that we must not take that ground, but, before doing it officially, I should wish time for reflection and consultation. You might act in a single case, and acquit your conscience. But if I pronounce an opinion, it is stating a principle which must be supposed to be the same throughout the Church, and which involves vast consequences, ecclesiastical, social, and possibly civil."

The same conservative prudence appears in another instance which may properly be given here. A clergyman had consulted him as to the propriety of accommodating his Lent services to the greater profit of his congregation, by making certain portions of the morning service available at night; and also had sought permission to substitute special lessons in the place of those set forth in the daily calendar, where the latter might appear to be ill-suited to the spirit of the season. The former part of this request will be readily appreciated by such as have had experience, in parishes where there were few persons of leisure, of the extreme difficulty of bringing the people to attend church on a week-day, except in the evening:—

GARDINER, February 15, 1858.

"In reply to your questions, I see no objection to the use of the Litany at an evening service. I use it in Lent after the lecture and Evening Prayer, but should freely sanction its use, if you prefer it, at the same place as in the morning service.

Just as little is the use of the Ante-Communion objectionable in the way which you propose. I have much more hesitation with regard to the Lessons. These services do not appear to me to be 'extraordinary' or 'special.' It is the regular performance of Morning or Evening Prayer; and though I shall by no means condemn your course, if they should be construed by you as 'special,' I do not think that I have authority to supersede the prescribed Lessons, and should fear lest the precedent should be pushed to a mischievous length. In an extreme case, discretion may possibly assume the form of necessity; but in ordinary instances, I cannot see that the Church has authorized deviations." . . . .

Any clergyman whose lot it was to hold a parish in the Diocese of Maine in Bishop Burgess' day, must remember well the interest which he always manifested in making arrangements for the various services to be held at the periodical assembling of the Board of Missions. On such occasions it was his practice to confer, beforehand, with the minister of the parish in which the meeting was to take place; and, with a delicate courtesy for which he was remarkable, in great measure to adopt as his own ordering, such a course as the latter might suggest. In this it was his aim to promote such measures as might best serve the profit of the people among which the Board was to hold its sessions, upon the ground that every pastor was the best judge in matters relating to his own immediate flock.

During the course of his episcopate he must have written many letters in anticipation of these meetings, of which one or two may be inserted here by way of illustration:—

GARDINER, December 29, 1856.

"I very much like your proposed arrangements, and have no change to suggest. Whether I shall be there on Tuesday evening may depend on some pastoral duties; but I shall rejoice to be if I can.

As a subject for remark on Wednesday morning I would suggest, 'the joy and duty of bringing others into the fellowship which is assured to us by the Lord's Supper.'

The Collect, Epistle, and Gospel, are those for the Epiphany itself; if, therefore, you have no service on Tuesday morning, you will, between that on Tuesday evening and that on Wednesday morning, with the first lesson on Christmas eve, have had the full Epiphany service.

There is no kind of objection that the missionary collection should be the offertory; and, under the circumstances, this is doubtless best.

Hoping that the blessing of the Holy Ghost may be with us and with your people at the approaching meeting, I remain,

Affectionately yours."

GARDINER, April 4, 1858.

"I am quite satisfied with your proposed arrangements, with one or two exceptions. Would it not be better, as we have the opportunity, to have the confirmation in the daytime? I always prefer it, unless there are strong reasons to the contrary.

I wish that you would choose and invite the preachers; only not always selecting those who may be likely to be most attractive. That, in the end, is unjust to our brethren.

You are aware that our most distressing fears for —— have been fulfilled. We have to gather up all our strength, and to seek fresh strength from God's grace, in order to sustain this shock. Think especially of his absent family in your petitions.

I am, my dear Mr. ——,

Affectionately yours."

The missionary interests of his Diocese was a subject that appeared to press continually on the Bishop's thoughts, and that was often alluded to both in his interviews and in his correspondence with the clergy. No man could be more profoundly impressed by the religious destitution of the vast field committed to his care. None could be more watchful for opportunities and means of lessening that destitution. For himself he spared no labor and no discomfort, in order to provide the services of the Church for such of the waste places as were within his reach, To the same end he was fertile in devising methods whereby to utilize the energies of his clergy, and the assistance of occasional visitors who, in the summer months, might come to Maine for recreation. Many of his letters were written in pursuance of arrangements for this sort of desultory missionary enterprise, showing at once his zeal for the extension of the Church, and his ingenuity in making the most effectual use of every casual help to that end. Thus, in one case, we find in a letter to one of his clergy words like these:—

"I will write to Mr. ——, and encourage any interest which he may feel in Waterville. It is our duty, I think, to make an effort there, for the Church is much needed, though it may not be welcome."

And in another letter to the same clergyman we find a yet fuller illustration of this characteristic feature of his labors:—

GARDINER, August 17, 1857.

"MY DEAR MR. ——. I am much obliged to you for your kind offer, and to Mr. Bronson for his readiness to act as your substitute. Yesterday I was at Brunswick, Mr. Bartlet, of Chelsea, being here. Had I received your letter on Friday, perhaps I should have desired that service of you; but it is better as it is. . . . I may possibly desire you to spend a Sunday at Searsport; or at Camden, to enable Mr. Slattery to be at Searsport; but I wrote to him on Saturday, and should I hear from him that such a visit on his part, or on yours, would be desirable, I will inform you. If the services of the Church can be held, either by you or by me, at Waterville, on a Sunday, I shall rejoice. Of course, any expenses incurred by you must be paid by our Board.

It is a little unfortunate, perhaps, that our clerical visitors, who this season are numerous, should all have waited till my visitations were over, and till our new deacons were in the field. However, their help is welcome still, and we are much indebted to them.

Affectionately,
Your friend and brother."

In like manner this which follows reveals his readiness to act as the chief missionary on the frontier of the field committed to his care:—

GARDINER, May 7, 1859.

"MY DEAR MR. DURELL:—

I had planned a visit to Houlton on this wise. You observe that my appointment at Oldtown is for Wednesday, the 15th of June. I had purposed to set out on the next day for Houlton, having obtained from you an introduction to the Rev. Mr. Street, of Woodstock, in the See of Fredericton, unless you would be able to meet me there, which would be much better. Then, if there could be a previous appointment, which I hoped to have made through you and Mr. Street, I could preach at Houlton on Sunday, the 19th; if not, at Woodstock. There would be time for some observation of the Aroostook country; and I, or we, could, according to the amount of time, come down directly, or by the way of St. John, so as to be at Calais on the following Sunday. Consider this arrangement, and if it strikes you favorably, see whether you can be spared from home on the 19th for the sake of this missionary service. If you can, I will leave all details at Houlton in your hands, and will provide for your expenses. If you cannot, will you have the goodness to write to Mr. Street and learn from him whether it would be practicable for me to hold services on that day at Houlton?

I hope that the terrible disease, of which you speak as prevailing around you, may not come nigh your dwelling, and may soon be mercifully withdrawn.

With very kind regards to Mrs. Durell, I am

Affectionately yours."

Respecting the visit thus planned, Mr. Durell writes:—

"I had previously visited Houlton at the Bishop's suggestion, held services, baptized a number of children, and visited the homes of many church people who had but recently removed to that growing place. The bare intimation of a wish on the part of such a Bishop was always quite sufficient with all his clergy to cause them to render an immediate and hearty compliance." "The Rev. Mr. Street, Rector of Woodstock, N. B., kindly met the Bishop at Houlton. He, with my assistance, conducted the services, which were held in the Congregationalist Meeting House, and the Bishop preached morning and afternoon. At the morning service the Bishop baptized a child of a woman who, apparently, could not read; and, instead of permitting her, as sponsor, simply to assent to the several questions, he paused a moment, and then said, 'Say after me, I renounce them all,' &c."

A year later we find the Bishop preparing to revisit this remote outpost of his Diocese and of the whole American Church; a place which he afterwards had the satisfaction of seeing furnish another to his not extended list of parishes.

GARDINER, May 17, 1860.

"MY DEAR MR. DURELL:—

I must rely on you, I believe, to communicate with our friends at Houlton, so far as may be necessary to prepare for my visit on the 10th of June. If the modes of conveyance allow it, I should wish to go up from Calais, so as to be at Houlton on Friday, and to spend Saturday there. Should there be any persons desirous to be confirmed, of whom I could obtain information, this would afford an opportunity for seeing them on Saturday, and also for any interview which might be desirable with those who may be disposed to organize a parish. From your knowledge of the place and people, you can do all much better than I could through any direct correspondence.

* * * * * * *

Give my kindest regards to Mrs. Durell. I sympathize with your anxiety for the little boy. But all things are possible with God, and in every event His Fatherly hand is over the child more tenderly even than yours.

Affectionately yours."

The closing sentences of the last letter will revive, for those who have ever labored under Bishop Burgess, some of the most endearing recollections of this departed Father. In him his clergy never failed to find, not only an adviser and director of their labors, but a friend, whose most tender and delicate sympathy followed them in all the trials of their private or domestic history. No doubt the fewness of their number, and the difficulty of obtaining accessions to the little band, had much to do with adding, to his official interest in their career, the strength of a warm personal attachment to them and to their households. How truly "in all their afflictions he was afflicted," they best can testify who, in the darker passages of their experience, have been comforted by his sweet and gentle and holy expressions of paternal thoughtfulness and love. Some of his letters, which were called forth by occasions of this nature, will rank among the most exquisite specimens of religious consolation to be met with anywhere in this department of literature. One series of this description will be inserted here, prefaced by an explanatory note from the Rev. Mr. D——, to whom the letters were addressed. He says:—

"While staying at our house on the occasion of his annual visit (July, 1857), our little boy, George Burgess, became so ill as to cause us great alarm and distress. No words can possibly express the kindness and hearty sympathy he exhibited. Very little was said by him, but every look and motion declared plainly what he felt; nor can we ever forget that midnight prayer offered in our behalf. Within a few days, Joseph, the son next older, fell sick and died; and within five weeks our only remaining boy, Burgess, followed him to his eternal home. These precious letters came to help us bear the dreadful load."

GARDINER, July 11, 1857

"MY DEAR MR. D——:—

Your several letters have found me in the midst of such a pressure in closing up my visitations, and in attendance at the Convention, that I could not reply till this moment. They have filled me with grief in which all our brethren participated. I infer from them that you probably do not cherish any hope of the restoration of the dear little child; and that, with the sight of his suffering, and the certainty of such an issue, it is hard for you even to bear the pain of waiting. I can only pray that you may have a strength which is not your own. You are but holding in your arms a very little while an heir of heaven. That which you see with so much distress, will soon be past, and past forever. In his infant innocence, he knows little of true suffering; and you are sure that, as one of the lambs of the Lord Jesus, he is resting at all times under the tenderest care of the Good Shepherd. 'A little while, and you see him no more, and again a little while, and you shall see him,' if you but abide in meek patience and in humble faith."

GARDINER, July 14, 1857.

"MY DEAR MR. D——:—

Your telegraphic message has just come, with its most unexpected announcement. I had all along thought that if it pleased God to take the little one, his brother appeared a child of so much promise, that you would have a world of comfort left. He attracted me exceedingly by his sweet, thoughtful, quiet ways, as he went about, talking to himself. But his heavenly Father knew what was best. I can say no more; and I say it with a heart that bleeds with yours. You are called to the tenderest of all human trials, not the most overwhelming. No; in all your anguish and tears, you know that there are some a thousand times more severe than this of yielding up to God the heirs of the kingdom of heaven, sure of their inheritance. The God who chastens knows how to sustain and to heal. I can but commend you to His loving kindness, praying that you and dear Mrs. D—— may find it to be more precious than life. 'The Lord lift up His countenance upon you, and give you peace!' May heaven seem open before your eyes while you think of your dear little ones, united there, as they may be before you read this letter; and may every thought of them be like the voice of an angel, summoning you to be faithful, and attain the crown of life!

It has occurred to me that you might be glad to have relief from your Sunday duties and from all anxiety about them, and I propose to request Mr. Spaulding to come and spend two Sundays with you; but it is not quite certain whether this can be accomplished. If it can, you may expect him; and his expenses will be paid, in going and coming.

With the deepest sympathy for yourself and your afflicted wife, I am Your affectionate brother."

GARDINER, July 28, 1857.

"MY DEAR BROTHER:—

Your most touching letters, giving me fuller information of little Joseph's illness, and of the later condition of the baby, reached me soon after I had written to you in explanation of the non-arrival of Mr. Spaulding. I have sympathized with you in all your parental sorrow and anxiety; and I do rejoice that you have been enabled to submit yourselves so meekly to the will of our Father in heaven. These are the things which we know not now, but shall know hereafter. But even now, how wonderfully does the abode of that departed little one with the Lord, draw up and anchor there your best affections! He is gone before you, and the desire of your hearts is to follow him and all the saints. You will find great comfort in the discharge of your pastoral duties; and probably, when you visit the sick and afflicted, your experience will prepare you to speak more from the heart and to the heart. But it is still only a sure trust in God, and a bright hope of heaven, that will make the time of trouble a season of rejoicing, of holy rejoicing, though not the less of tears.

I hope that Mrs. D—— has not sustained any serious loss of health through anxiety and grief. The sympathy of your friends at Calais and St. Stephen's, which I am sure you must have found abundantly, has been no doubt a great solace; and, after a time, the consciousness of spiritual fruit from the valley of affliction will mingle itself soothingly with the tenderness of the recent wound."

GARDINER, August 25, 1857.

"MY DEAR MR. D——:—

I need not say with what sympathy I have read your letter, which was my first information of your final bereavement. That it was at last less distressing by far than it would previously have been, I can well believe; as, after such peculiar sufferings, he must have seemed to you more like one detained from his rest than a candidate for earthly happiness.

But words of comfort are now, perhaps, hardly in their place; when exhausted by the long pressure of such anxieties and grief, you need rather to have your thoughts drawn, if it be possible, into a different channel. You will dwell enough, and possibly but too much, on your departed ones, only with tenderness and hope, and firm reliance on the kind love of God to them and you."

There was one feature in the administration of the departed Bishop which must by no means be overlooked in this record: his exceeding fairness and impartiality towards all his clergy, to whatever school of theology they might belong, or whatever methods they might choose to adopt in their respective cures. With him, the whole was of far more consequence than a part; the Church, than any mere party within it. The natural amiability of his disposition, enhanced and purified by the influence of a religion whose foremost grace is charity, caused him to shrink with peculiar repugnance from every form of ecclesiastical partisanship. His instincts were all conservative. He embraced goodness on whichever side of any given line it might be found. It mattered little in his eyes, by what particular phase of churchmanship a man might be distinguished, if only he were earnest, devout, wholly given up to the Master's service in that Church which is the Lord's body. In looking abroad for laborers in his Diocese, this was a question which it was never his practice to raise. He welcomed all that he could obtain, with a cordial and Christian welcome that took no note of party antecedents. Hence his Diocese was always at peace within itself. Good and honest men were there, content to waive their differences of opinion, and to work side by side in love, all alike at least in their veneration for their beloved leader.

"Before I entered the Diocese of Maine," writes one of its former clergy, "I became acquainted with clergymen who had resided there, and I observed, that widely as they differed from each other, and some of them from the Bishop also, they were united in the strongest affection for him personally. This seemed to me a clear proof of extraordinary power, or goodness, or both. My own experience afterwards, fully bore out this conclusion. The Bishop's presence impressed me always, as that of one who had perfectly united the '*suaviter in modo et fortiter in re.*' To hold decided views in regard to the Church and the State, to express those views clearly and strongly, and yet to claim the highest esteem, and the strongest friendship of Republicans and Democrats, High Churchmen and Low Churchmen, argues the most exalted personal qualities."

And in a similar strain, we have the witness of still another of his clergy, who thus writes respecting him:—

"Of the utmost firmness in principle himself, he could always respect the principles of others, and the respectful manner in which he uniformly treated those who were known to hold views that were different from his own, not only tended to prevent the adoption of anything like extremes, either in doctrine or usage, in his Diocese, but also secured that remarkable deference to his opinions on the part of the clergy, which they delighted to show in the most marked and public manner. A prominent layman of a Southern Diocese once said to me, 'It is worth a journey to Maine, to see the affectionate reverence in the bearing and speech of the clergy to their Bishop. No one need be told how truly they love him.' "

And he on his part was careful never to depart from a course that led to such a hold on the confidence and affection of his clergy. Towards any variation of taste or of opinion that might exist between himself and them, he always exercised the utmost indulgence, forbearing to call the difference needlessly into view. Especially, in his intercourse with the parishes, did he scrupulously avoid drawing the attention of the people to anything that might be, in the sentiments or usages of their rectors, not altogether in accord with preferences of his own. He recognized to the fullest extent, the truth that every man, worthy of manhood, must be himself, if he would be successful, and must be left to work in his own way and to carry out his own choices. Hence under his supervision, the parishes of Maine by no means presented to the eye a rigid external uniformity of usage. Some Churches had a more elaborate, and some a plainer service: in some there was to be found a Credence-table, while in others it was wanting: in some the Saints' days were kept with public services, and in others they were not. These were details which the Bishop wisely left to be settled by each minister, at his own discretion, never in any case coming between him and his flock, to cast a shadow over their confidence in his judgment. Rarely, indeed, did an occasion arise that seemed to him sufficient to call for his interposition, and then a hint, privately and mildly spoken, was all that was needed. The same absence of a party spirit marked the Conventions of the Diocese, in which the common purpose of Bishop, Clergy, and Laity always appeared to centre in the prosperity and extension of the Church which they all loved alike. In those solemn councils, he held the scales of his official influence with a hand that never inclined to the one side or to the other, of the strictest line of impartiality. Votes there might be which he would have chosen should be otherwise than what they were, but he never sought to shape them by any exercise of the advantages adhering to his position. But on this whole matter of his relation to Church parties, let his own written declarations speak for him. The single letter which is here subjoined, will be found fully to bear out all that has been said above.

GARDINER, July 16, 1856.

"MY DEAR MR.——: After all Mr. S. did not come, so that I lost your visit without compensation.

On the chief subject of your letter, I could indeed write all which I should say in conversation; but it may well be with less minuteness.

The exercise of the right of voting, under the Constitution of the Church, is something over which I am disposed to exercise no influence. When the result appears, I may, in some cases feel regret, as I certainly do in this case, not at the election of any one, but at the non-election of another.

I do not look at this as any party arrangement. It seems to me to be almost purely the result of a private repugnance, which only makes the issue more painful. . . . . It is not for me to blame the Convention. But, for myself and for the interests of the Diocese, I would rather that Mr. —— should have been chosen, with any other three of the clergy, than that any four should have been chosen without him. So little has the matter to do with party, except as to its possible interpretation elsewhere.

With regard to the vague term 'sympathies,' I have no particular fears. The same freedom which I always exercised as a Presbyter, I gladly accord as a Bishop. With every true member of the Church, High or Low, I have, I am sure, sympathies enough. Unless you and I should quite accord, through the force of reflection and conscience, I should never wish, either to deprive you of any just influence, or to induce you to submit, unless in some peculiar matter of plain duty, your judgment to mine. References to private conversations, and reports of what one has said, I utterly dislike; and I very much regretted any such allusions at the Convention. That we shall have some additional difficulties in maintaining 'godly union and concord,' I am prepared to believe; but I trust that, through God's help, none of the clergy will ever find in me any other spirit than that of a true friend and brother.

I am, my dear Mr. ——,
Affectionately yours."

Allusion has already been made, in an earlier portion of this Section, to the influence of the Bishop's position as the Rector of a parish on his bearing towards the clergy of the Diocese. It was doubtless this that imparted to their mutual intercourse much of that fraternal and oftentimes confidential character which made it so delightful to labor under his care. He was fond, in a certain sense, of laying aside the superiority of Order that raised him above them, and of meeting them upon the level of their common pastoral responsibilities. Nothing seemed to delight him more than to confer with them concerning the details of parochial work; on the hindrances to ministerial success that were peculiar to Maine; on the encouragements and the discouragements occurring in their experience; on the subjects of preaching in which they might at any time be particularly interested; and on any special experiments they might have undertaken or contemplated in the administration of their cures. Nor was he less ready to adopt hints from their experience than he was to impart to them the benefits of his own. Sometimes he would afterwards recall the subject of an interview of this sort, and mention that he had been acting on an idea which had then been imparted to him. Perhaps he would have written a sermon on some text, the treatment of which by the younger clergyman had impressed itself upon his mind. Or he might have adopted in his own parish some detail that had pleased him in the parish of the other. The writer remembers instances of both these kinds. It was no doubt with a view to keeping himself thus in the closest sympathy with his clergy, that he pursued the practice of making with them frequent informal exchanges. In addition to his official visitations, he liked to go to their parishes unheralded, like any brother rector, and have them in the same way come to his own church at Gardiner. The congregations delighted in these exchanges, which brought their Bishop before them in an unofficial light; in which he appeared, not as the ruler of the flock, but simply as the meek and reverend dispenser of God's word. His practice in this particular will sufficiently appear from a single letter which is but one of an almost countless number that he must have written to the same effect.

GARDINER, Nov. 22, 1855.

"MY DEAR MR. ——: If you would like an exchange for next Sunday with this late notice, and will write to me by to-morrow's mail or that of Saturday morning, I shall be happy to enter into such an arrangement. I would have earlier suggested it, had I not had one in view first with Mr. Gardiner, who was likely to have been here this week, but did not come, and afterwards with Mr. Chadwell, who prefers a fortnight later. Knowing, however, that you have recently been absent, I hope that you will defer it, if you should think a little later day more desirable; as I have no reason for choosing next Sunday, except that I have now been at home for several weeks, and like to be in the different parishes, by way of exchange, when I can, without bringing my absences from home too near each other. It is not of the slightest consequence, in this case, and therefore, if on any ground whatever you would rather be at home next Sunday, I will name some other occasion.

I am, very affectionately,
Your friend and brother."

One of the most constant trials that the Bishop had to encounter, throughout the entire course of his episcopate, arose out of the extreme difficulty of keeping his field supplied with laborers. In a diocese numbering so few church families, of course there could be but a few candidates for Holy Orders; and even these, trained usually in distant seminaries, were apt to adopt preferences for other spheres of ministerial labor. The remoteness of Maine from the great centres of our national life; its isolation, by reason of not being included in any of the great lines of travel; the rigor of its climate during the long winters; the fewness of the parishes, together with their general poverty, and the utter inadequacy of the salaries that most of them could afford; these were the disadvantages against which our faithful Bishop had to maintain an unceasing struggle. His Clergy were continually vacating their parishes, and leaving the Diocese for more inviting fields. Not that they were insensible to the charm of being with such a Bishop; for often they remained, for his sake alone, when but for him they would have made a speedier departure. But the health of some; the claims of a growing family in the case of others; the importunity of kindred living at a distance, in the case of others still; all combined to keep his clergy list constantly depleted. A man less stout-hearted would have sunk under such a burden of discouragement: he bore it meekly and valiantly as the cross that had been laid upon him by his Lord. How largely it added to his labors may well be conceived. The mere correspondence entailed upon him by this cause alone was immense. The filling of the vacant rectorships was a matter in which he always interested himself to the utmost, and to effect which he spared no pains. Particularly careful was he to consult the special necessities of each parish that might be without a minister, that "the right man might be found for the right place." Thus he writes on one occasion to the Rev. Mr. (now Bishop) Armitage:—

May 23d, 1856.

"You have much obliged me by mentioning Mr. ———. I should be glad to know farther, any particulars as to his character of mind, his age, his knowledge of men, or tact in intercourse with them, his habits—whether studious or active, his manners—whether easy and social, or distant and reserved, his mode of delivery—whether quiet or animated, and his expectations—whether easily satisfied or more elevated. Can you give me some idea on these points; as it might depend on some of them, whether he would be adapted to one place rather than another, or whether, indeed, any situation which could be offered him here would be acceptable. We could certainly, I think, find him employment, if it be sufficiently suited to his views and qualities."

To a clergyman whom he had never seen, and who had received an invitation to accept a vacant rectorship in Maine, he writes in terms which evince at once his thorough comprehension of the case, and his earnest solicitude for the welfare of the shepherdless flock.

GARDINER, April 19th, 1855.

"REVEREND AND DEAR SIR:—

I cannot but express the hope that, on the most serious and devout reflection upon the subject, viewed from all sides, you will be able to arrive at a conclusion favorable to the wishes of our friends at ———. On the two points which you have suggested as doubtful, I ought to offer one or two considerations, founded upon my knowledge of the circumstances.

The question of the probable capabilities and dangers of your physical constitution, a stranger, of course, could not decide. I must say, however, that I know no reason for supposing the climate of this region to be more unfavorable to any class of constitutions, than that of Massachusetts. We who live in the interior regard our cold winters as bracing and invigorating. I was never half as free from liability to colds as since I have lived in Maine. With a person who is decidedly enfeebled, it may be that the seacoast, with a bleak exposure, may involve something beyond the average degree of risk; but I think that only in cases of marked delicacy can the difference between one part of New England and another be very serious.

The features to which you allude in the congregation at ———, though I wish that they were otherwise, are not discouraging. They really love the Church; several of the gentlemen have considerable depth of feeling in connection with the great truths of the Gospel, and will, I am confident, under judicious pastoral faithfulness, shortly become communicants; and the worldliness apparent in their mode of regarding the interests of the parish is in great part the result of the general spirit of enterprise, surrounded by which they live. The steady force of well-directed, faithful labor will work upon such a community, much more than mere attractiveness of style and elocution, desirable as these may doubtless be. And, satisfied as they now are, you need not fear, I think, any special fickleness of mind.

I am truly anxious to see them well and soon supplied; and therefore I need make no apology for these suggestions. Believe me, with the hope that you may be there the instrument of winning many souls,

Your brother in Christ."

The same ever-recurring sense of embarrassment, from frequent clerical removals, appears again in a letter addressed to one who had himself gone to another Diocese, but who, none the less, continued to cherish a warm personal regard for the Bishop, and a lively interest in the fortunes of the Church in Maine.

GARDINER, May 21, 1861.

"MY DEAR MR. ——: I am much obliged to you for your letter respecting Mr. C——. I cannot now say, but I have enclosed it to Bath, and will hold it in remembrance, should another opening be offered, which I think not improbable within a short space. We are indeed suffering through these changes, occurring, as they do, at the same time with our national shock. But the one, like the other, I have good hope, will end in the triumph of all that is best, 'the advancement of God's glory, the good of His Church, the safety, honor, and welfare of His people.'

Mrs. Burgess sends her kindest regards with mine to Mrs. ——, and we do not forget your little one.

Affectionately yours."

That it should have been painful, and even difficult, to sunder the ties that bound one to such a Bishop, cannot well be doubted. It was seldom done without an earnest struggle, in which he, on his part, left no resource of persuasion untried. He clung to his clergy with a tenacity which it was indeed hard to overcome, and no faithful minister could pass from under his oversight, without feeling that the separation was to him unwelcome and distressing. The letters written by him to clergymen who were about to leave him, present his character in a most amiable light. Gentle, frank, large-hearted, and touching but lightly on the hardship to himself, involved in the lessening of his scant supply of fellow-helpers, these communications were oftentimes truly affecting, and infused into the act of taking leave of him a feeling of most sincere regret. How likely this was to be the case may be judged from the letters given below.

CALAIS, June 27, 1859.

"MY DEAR MR. ——: Your letter of the 22d has been forwarded to me here. I am just setting out on my return, but as it is to be by the way of Boston and Hartford, I must not wait so long without sending you some brief reply.

You know well that your letter could not but cause me more regret than surprise, after our late conversations. If you have already decided, and communicated your decision, I can but express this regret, which is most sincere and cordial. Not only have our relations been such as I would always desire with the Rector of each Parish, but our frequent intercourse has nourished on my part an affectionate esteem, a deep conviction of your pastoral zeal and fidelity, and a confidence in your successful exercise of your ministry, already followed by a great blessing.

EASTPORT, 11 A.M.

I must finish my letter rapidly here.

If you have not fully decided as yet, I hope you may still consider the question, whether the pecuniary motive is so absolute. Several of our clergy, with families, have lived respectably on smaller salaries, in places nearly or quite as expensive. I think your estimate of household expenses excessive, founded as it is on the price of board.

Your success at B——, in building up such a Parish, I will not doubt; but it is toilsome, and there are many contingencies.

I earnestly pray that your decision may be so guided that it may be most for your happiness and the benefit of Christ's kingdom. To these considerations all else must yield. But I should part from you, if it must be, with a sorrow which I would do much to spare myself.

Affectionately yours."

The two remaining letters under this head were addressed to the Rev. Mr. Durell; the first in view of his contemplated resignation of his cure, and the other after he had communicated to the Bishop his decision to remain.

GARDINER, Sept. 17, 1860.

"MY DEAR MR. DURELL: Had I known your intention, I could perhaps have said something to induce a little delay of the step which you have taken, not perhaps on your account, but on that of our poor Eastern border. Anxious for Houlton; distressed, I might almost say, for Eastport, I do feel that, with Calais left also at this moment, I must look with more single-hearted earnestness than ever to the Lord of the harvest, while I fail not to employ all means to bring laborers to our aid.

But it is now too late, and action so deliberate on your part could hardly be reconsidered; unless, of which I entertain, on re-reading your letter, some faint hope, it may have proved that the arrears could be and were made up without delay. Supposing, however, as I must, that this has not hindered your purpose, and that the tie is to be sundered, I must still ask, Is not this too sudden? Is it quite right to leave with a fortnight's notice, a parish which, from its remoteness, it must be so difficult to supply? I do not know whether you have any invitation in your hands, which demands so immediate acceptance; but if not, I beg to suggest a sufficient postponement of your departure to allow of some measures for the choice of a successor. Why not till the middle or close of November? If you know any one with whom you would like to leave the parish, knowing it as you do, let me know, or draw the attention of the Vestry to him. I shall urge every inquiry in every quarter. . . . ."

GARDINER, September 25, 1860.

"MY DEAR MR. DURELL: Your letter, as you are well assured, lifted a great weight from my mind; and I am deeply grateful for all the personal feelings towards myself, which have entered into your decision. Those feelings indeed must not govern; but I trust that they are not those of mere regard for me, but of participation in the burden of responsibility and of care for the Church which is imposed upon me. You bear it with me; and at your post, are much more towards the Church in general, than many a Rector in parishes of far greater wealth and numbers.

I am most devoutly thankful that you can remain, and quite willing that you should make me responsible for it as far as you can and will. And now we must endeavor so to bind the tie, that it may not be subject to these painful shocks. Of course, we should all rejoice, could the Parish of St. Anne's be entirely independent; but we must not urge it beyond its real ability, and it would be much better for the Diocese to contribute freely towards sustaining you there, than to suffer the loss of your aid, and still have to contribute equally in order to obtain a competent successor, with uncertain results.

I would not urge any specific plan; still less, relieve your own people at Calais from any just and reasonable charge; but I am very anxious that you should not be exposed to anxiety, and to the painful excitement of feelings on each side.

Am I asking too much, also, if I propose that, should the subject of a removal be brought pressingly before you in any way, you will communicate with me before presenting it to your people? I would not oppose any course which seemed either necessary or greatly for your interest; and any step in either direction, taken after such consultation, would be attended with greater satisfaction of mind; while in some instances, difficulties might really be removed.

To-morrow our Board meets at Dresden. How much I wish that you could be with us more often, and longer!

With very kind regards to Mrs. Durell, I am

Affectionately yours."

In concluding this section, a few words may properly be added, with reference to the Bishop's personal intercourse with his clergy in private. This, of course, would naturally vary somewhat in color and manner, according to the age of the individual, his congeniality to the Bishop's taste, and the extent of their acquaintance. There was about him a certain habitual quietness of bearing, which, to one who saw him for the first time, might perhaps appear to offer a barrier to closeness of acquaintance. But, when one came to see more of him, and to be identified with interests and pursuits which he had much at heart, this impression of reserve was altogether removed. He never, it is true, laid aside the dignity and gravity of character that were natural to him, as well as becoming to his station in the Church. But within these bounds, his clergy found him at once cheerful, genial, and sufficiently familiar. There was in his nature a vein of delicate humor, which, when he saw fit to indulge it, rendered his society extremely agreeable. No man could have a keener appreciation of the comic side of things: none enjoyed more thoroughly the pith and marrow of an amusing incident; none had a better relish for the whimsical peculiarities of individual character, as they chanced to fall under his observation. He was as ready as any one to join in laughter over a well-told story, and, in his own quiet way, did not disdain, on fitting occasions, to contribute to the common fund of cheerfulness. But the great staple of his conversation, when he was with his clergy, was of themes that had a bearing less on entertainment than on self-improvement. He delighted in exchanging views with them on matters of general literature, on questions of theology, on points of Christian experience, on important movements in the Church, and on such secular affairs as might appear to have a bearing on the higher interests of humanity. His talk was delightful, stimulating and enriching to the mind of the listener. In conversations of this description, he had a habit of philosophizing much, and would often open up a train of the most profound reflection on the subject under remark. To social "small-talk," those vocal nothings that make up the staple of so much of the conversation that takes place, probably no man was ever less inclined. With his enormous reading, added to his great capacity for thought, his utterances abounded both in suggestiveness, and in wealth of illustration. Intercourse with such a Bishop could but tend to produce a studious and thoughtful body of clergy. Both by word and by example, there was a great moulding power in his influence over those who were permitted thus to look into his own habitual tone of mind. It was by this reflected and indirect agency that, for the most part, he sought to bring his influence to bear upon them, and not by more dogmatic and preceptive methods. It was seldom, and only in extreme cases, that he resorted to direct appeals of remonstrance or of exhortation, to shape the conduct of those who, under him, were employed in sacred ministrations. He was always forbearing and indulgent to the highest degree, in his judgment of clerical conduct; patient of personal foibles and weaknesses; given to passing over in silence, whatever might receive a charitable construction; rebuking rarely and with the utmost mildness; and resorting to discipline only as a last necessity, when all other means had been tried and failed. Wonderfully free from a tendency to suspicion, his eyes would be sure to be the last to be opened to an instance of ministerial misconduct, and even after the proofs had been forced on his unwilling notice, the whole tenderness of his nature seemed to flow forth to encircle the offender. No one who ever knew him well, could possibly suppose him to be one who was hasty to condemn, or eager to punish. In the exercise of this branch of his high office, his leaning was ever to the side of mercy. Three of our blessed Lord's beatitudes seem to be singularly descriptive of the character of our departed Bishop:—

> "Blessed are the meek; for they shall inherit the earth."
> "Blessed are the merciful; for they shall obtain mercy."
> "Blessed are the pure in heart; for they shall see God."

XXXI.

LETTERS.

After the preceding section was completed, letters were brought to light, some extracts from which will further illustrate the Bishop as Pastor of Pastors, and show him as he bore daily the care of all the churches, and even the care of the individual members of those churches.

"Should the misconduct of the individual become so notorious, that any persons are found who are ready to sustain charges by evidence, it will become a duty to interpose; but I would advise you, even in that event, to consult specially with me before approaching her on the subject. As to her connection with the Ladies' Circle, it will be better to leave that to their own regulation. They will find means of avoiding, at least, that she should have a prominent part; but it is better that the clergyman should not be brought in, so long as the whole matter may very possibly be within the region of vague, intangible scandal. For those who allege her attendance at divine service as an excuse for their non-attendance, the simple statement should be enough, that no one has the power or right to drive her away from the house of God. You can say also, that if any statements are made, which, if duly sustained, should exclude her from the communion, and which any credible persons are prepared to sustain, you will forward them to me, your own authority being imperfect. It would be quite right, however, both in your discourses and in private conversation with her, so to speak of the danger of unworthy receiving, as may be adapted to deter her, if she is so unworthy; and, before the next communion, you might read the whole of the notice which contains so solemn a warning."

Several months later, the same subject called forth the following letter:—

"In my late visit to ——, I made inquiry respecting some reports of conduct on the part of —— ——, a communicant of your parish, which, as it was stated, had given grounds of offence and suspicion to the congregation, and was interpreted by many as indicating her to be 'an open and notorious evil liver.' I must beg of you to communicate to her the contents of this letter, as she was absent at the time.

It would be unjust to pronounce that these reports were proved to be true, without having had an opportunity of hearing what she might say in reply. But I should give my advice that, as she certainly has been regarded by others with suspicion and distrust, and as there have been undoubtedly some circumstances which have given occasion for this, she shall refrain from the Holy Communion until she shall have shown, by a very circumspect mode of living, and by the removal of all such suspicious circumstances, that she either was free from guilt, or has renounced it with effectual repentance. I should think a period of six months not too long.

Let it be distinctly understood that this is not a sentence of suspension from the Communion, for I have not heard her defence. But it is the course which I recommend to her, and I think, if she is indeed a Christian woman, she will be willing to follow it, and so to regulate her conduct, especially as to living alone and receiving the visits of men in private, as to give no further occasion for censure or suspicion. May God give her grace to do what is acceptable in His sight!"

His appreciation of discouraging circumstances, yet his hopefulness and his unwillingness to abandon a post once selected, appear in the following extracts:—

"I am by no means disposed to think of abandoning the station, or diminishing the payment, if the amount be necessary; but it may be important that the field be somewhat widened by missionary labor, such as you have undertaken, in the neighboring towns. Your own continuance, after the close of your Diaconate, must be much at your option. The remuneration is most inadequate, and could I offer you a more cheerful field for your services, and one where they would be better repaid, I should rejoice. I am sure that they are honored at ——— and among all your brethren."

"I see no other way with regard to the Parish at ———, but to build it up by patient, prayerful labor, under God's blessing. Time may bring aids and opportunities."

Notwithstanding the difficulty which the Bishop experienced in supplying the vacancies left by the constant removal of the clergy, the following series of extracts from his letters to them will show with what kindly feelings he parted from them, and how far he was from reproaching them for seeking more inviting fields of labor. Instead of throwing obstacles in the way of their removal, he not unfrequently recommended them for positions of more importance, when he thought that it was a duty which he owed both to them and to the Church. So well was this understood, that his brother Bishops did not hesitate to write to him and ask if he had any clergyman in his diocese whom he could recommend for such or such a post, well knowing that if the right man for the place were there, his truthfulness and his enlarged views of his duty to the whole Church would not suffer him to withhold the information.

This habit of looking to Maine for supplies was becoming so alarming, as to justify the remark made by one of the clergy, that Maine seemed to be the hunting-ground for the whole Church.

"I am much indebted to you for the kindness of your last two letters, and deeply appreciate the feelings which you express towards this Diocese, the people who were your parishioners at ——, and myself. It is one of the disadvantages incidental to a new and weak diocese that we must often part with those whom we would most gladly retain, for want of a sufficient number and variety of stations, to secure and repay their different services. I submit without a thought of repining, and rather rejoice that, when we have no right to expect the satisfaction of keeping excellent brethren, they should do a good work well elsewhere."

"I have inclosed your Dimissory Letter to Bishop —— at once, and the transfer will be complete when I hear from him that it is accepted. My next act will be to transfer Mr. —— in the same manner, and Mr. —— is to go next month. May God give us men as good and faithful!"

"I trust that in your present position you will find every encouragement and blessing. But there, as here, it will be wise to overcome, rather than to attempt to satisfy, that thirst for more sympathy in your work from those around you, which you have rather painfully felt. A certain substantial sympathy you will always have from all Christian people; but constant, equal, appreciative sympathy in all your studies, plans, daily pursuits, tastes, peculiarities, would be possible from very few; and not the most unquestionable of benefits, if it could be had. But sympathy is mutual; and, so far as it is needful to your comfort, it will best be created, by letting your heart go out in strong sympathy with the wants, cares, feeling and hopes of your fellowmen.

In releasing you, my dear brother, from all episcopal charge and counsel of mine, I can but commend you to the unfailing grace of the Holy Spirit, and assure you of my affectionate thoughts and prayers, should our connection never be renewed."

"It will be to me a great, a very great satisfaction, if you can be retained amongst us now, when we are threatened, or are already afflicted, with such serious losses. I do not attempt to strive against that which cannot be avoided; but I should part with you with exceeding regret; and I cannot but believe that, remaining on your native soil, and laboring patiently on, you will build up for yourself as much of usefulness and happiness, in due time, as can be expected elsewhere."

"There can be little doubt that, with your riper experience, your more practical knowledge of what is required in preaching, and your fuller acquaintance with the place and people, as well as in your character of presbyter and full pastor, you can accomplish more in the second year than in the first. I shall therefore rejoice and have good hope, if it should be so ordered that you may remain another year; and it is beyond all question, for the interest of the Parish. Nor can you be regarded as spending to little purpose the time which you spend there; nor is the Parish one, in all its bearing, 'of the least among the thousands of Israel.' It is a post which, if it be well maintained, may be of wider and more lasting influence than many which are far more encouraging.

A different sphere would certainly stimulate your energies to more cheerful activity; and I cannot blame you for desiring more animating influences around you. But do not rely upon these influences; for if you do, you will miss them everywhere. Is there nothing of the kind, too, in the very needs of the community in which you are? Is there not an impulse to a kind of preaching and of pastoral earnestness, which may call in, awaken and turn the ungodly?

On the whole, however, I should advise you to be guided by the intimations of God's Providence. At present, it is possible for you to remain; all desire it; and you are doing good. Should any call be presented, which seems to promise a far wider usefulness and a much happier lot, I could not press you to decline it; but I hope that you will not seek it; and I trust that you will not accept any, where the preponderance of motives is not clear and decided; something more than merely an easier place or more welcome society. But I am as far as possible from regarding you as shrinking from any duty, however laborious or self-denying. The past year has proved the contrary; and whatever may eventually be your choice, I shall be satisfied that you have devoted yourself faithfully to your high work."

"It cannot surprise me, nor lead me to blame you in the least, that you should desire another field. I do not indeed think that your time has been wasted at ——, nor that it would be, should it all be spent there; and I believe that you would see increasing fruit with every year. Were I in your place, I greatly doubt whether I should seek a change. In the ministry, I believe him to be safest, who permits Providence to open his way without much effort of his own. The necessity of a support is, of course, an exception; and so is a strong impulse from within, towards a missionary labor. When one is without employment, it is as far as possible from being a dishonor to place himself in its way; and for the same reason, when the situation which he holds is one which yields him no adequate support, or to which he seems not adapted.

Whenever you are obliged to leave ——, either for lack of support, or because it seems unadvisable to continue the aid given to the Parish, I should gladly aid your settlement elsewhere. Whenever you are called thence to any other post, I should not offer an objection, whether it were within or without the Diocese. But simply to leave it, not to take another missionary station, for I understand that you were less willing to undertake the work at —— or at ——, but from preference for a larger field, for less solitary toils, or a place where there is less of hardness to be endured, is not a case so clear. Sometimes, in these instances, a clergyman is left quite unsettled; and places which are really more promising, are more likely to find him out in due time than to be found by him.

All this, however, should by no means interfere with journeys to visit your clerical friends, with preaching in different places, and becoming known in every way. If, as the result, you should be summoned elsewhere, now or hereafter, you might go with a good conscience.

I will cheerfully give any recommendation which the circumstances may require and justify, when any particular opening is presented. To write to any of my brethren, and recommend generally a clergyman of my own Diocese, for any desirable position which might be offered, would be a step somewhat liable to be misunderstood; but, if you desire such a letter to any particular Bishop, I will give it. It will be with great regret that I shall part with you, should it so be. But we are pilgrims here; and God will order all."

"I am very sensible of the discouragements under which you labor; though I cannot indeed think them unparalleled, nor regard your life at ——, if it were continued for several years, as otherwise than honorably and usefully spent. Nor, do I see any reason why, under the blessing of God, the Church should not increase there as well as elsewhere. Time, I trust, will open for you the place where you may find all which you miss at ——.

In the meanwhile, it has occurred to me that a minister of the Church in such a place, might do well to acquire and preserve a local influence, by interesting himself, perhaps more than is usual with our clergy, in the general affairs of the community. The influence of an intelligent, educated man, of high principle and religious spirit, cannot but be for great good, and would react upon the cause of the Church."

In the preceding letter, the Bishop recommends a course which, in the earlier years of his ministry, both in Hartford and Gardiner, he successfully followed; to show interest in the local affairs of the people among whom his lot was cast. In both places, he took a deep interest in the cause of education, and gave much of his time to the public as a member of school committees, and in both places had much to do with the establishment of public High Schools. During the first year of his residence in Maine, he often assisted literary societies, struggling for existence, by delivering gratuitous lectures. This he was willing to do, partly that he might encourage literary tastes and efforts, and partly because it made him known to some, before whom he could not easily come officially. As his duties increased, and the Church became better known in Maine, he thought this course less necessary, and gradually withdrew from the lecturing field, preferring to devote all his energies to less indirect labor for his Diocese.

"It will be very important to be assiduous in visiting. Your friends apprehend most from the shy and reserved habits, which, if at all natural, grow so easily upon the student. I hope you will disappoint all such fears. The people amongst whom you will be, love frankness, energy, and familiarity. In your preaching, too, you will do well to study a popular mode of address, and avoid too much disquisition."

Other letters to young clergymen contain cautions which may have saved them from much trouble. In one he advises to have little to do with the choir, avoiding especially being entangled in the disputes which so often disturb its harmony. In another he urges the utmost circumspection and prudence, in intercourse with the ladies of the parish, that there might be no ground given for reports which would be detrimental to a clergyman's influence. Other extracts might be given, which would show that he could "reprove" and "rebuke," as well as "exhort with all long suffering and doctrine," but they are of too private and personal a nature to be laid before the public.

XXXII.

HISTORICAL TASTES AND PURSUITS.

This Section has been prepared with much kindness and care, by the Rev. Edward Ballard, D.D., Rector of St. Paul's Church, Brunswick, Maine. He is well fitted for the task, by his long and intimate acquaintance with the Bishop, by his own historical tastes, and by his official position for several years as Secretary of the Maine Historical Society.

In common with the young, the Bishop's love for the narratives of the past was developed in the days when the world was new to his thoughts. With the eager curiosity of that age, which excites restlessness, and is gratified with the novelty of things "done a great while ago," he took pleasure in the histories of the nursery. As he grew older, this taste was increased by reading. His memory, naturally strong, by cultivation became stronger, and he could in his turn repeat to others the tales of olden times, which had been interesting and instructive to himself. His imagination here came into play; and even in his boyhood he would arrest the attention of the younger members of the family, by the narrative of facts, or by inventions of fancy that seemed like facts. It is remembered of him, that when the evening hour required their repose, he thus quieted their minds, excited by the events of the day, and aided its fatigues to induce sleep.

This combination of his powers, in the use of his memory and imagination, was happily illustrated in a poem of considerable length, describing a stirring portion of English History, from which the following extract is taken. It was written, as appears from his own memorandum, when he was about fifteen years old. It shows not only the character of his reading at that age, but specially the deep and living impressions made on his mind, by the fierce activities of the warlike scene. It has, too, the flowing ease of versification which appeared in the poetical writings of his later life.

> "I came where hosts were armed to shake
> The walls beside Morat's sweet lake;
> And choosing chief who mock'd at parles,
> I march'd behind Burgundian Charles:
> And 'scaping from that gory day,
> That half his phalanx mow'd away,
> To win his notice was my chance,
> Beside his steed to bear a lance,
> To bleed on Nanci's fatal plain,
> When treason stretch'd him mid the slain.
> Thence journeying to another land,
> I joined Henriques' gallant band,
> Who spread their canvas from the mast,
> To seek the spicy southern blast.
> To tell each burning clime and sight
> Might cheer a gossip's winter night.
> Return'd, I mingled with the spears
> Of old St. John's stout chevaliers,
> Who held at bay the Paynim host,
> That leaguer'd round their sandy coast."

We may the less wonder at his facility in grouping events in this form, when we are apprised of the fact, from his own memoranda, that at the age of seven years, in connection with the studies usually given to children at a later date, he was reading Plutarch's Lives, and the memoir, partly fact and more fiction, of Baron Trenck. A year later, Goldsmith's Rome occupied his attention. In the following year, with Virgil, he was reading his translation by Dryden, Shakspeare, Marmion, Don Roderic, and Goldsmith's England; and before his sixteenth year was completed, while proceeding in a thorough course of academic and college studies, and a wide range of poetic reading, in which Scott's Poems, as fast as they appeared, formed a part, he had read the History of the Conquest of Mexico, by Bernal Diaz, Hume and Smollet's History of England, Clarke's Travels, Gibbon's Rome, the Cyropedia, Chateaubriand's Palestine and Memoirs, Sully's Memoirs, Hollinshed's Chronicles, Fuller's Worthies of England, Gillies' and Mitford's Greece. These were followed the next year by De Lolme on the British Constitution, and Hallam on the Middle Ages.

In these wisely selected works, with others of less prominent character, he laid a deep and strong foundation for the love and pursuit of historical knowledge, whose attainments were increasing through every year of his life. He valued the past, not only for its own interest, but for its power in aiding to shape the events of the future, by lending freely its wisdom to direct coming actors. To his knowledge of the lessons taught by history, must be ascribed much of that steadfastness of purpose and action, which marked his course through life, and especially in the clerical and Episcopal portions thereof.

It was in accordance with this characteristic of his mind, that he gave his attention to the History of America, from the time of its discovery, through its progress to our own day, and especially to that part of it which he loved as his country. Whatever he gained from the many pages of history, was made to contribute to the main purpose of his life, the better understanding and elucidation of that Book, which presents the oldest history, and contains truth unto salvation.

When he had changed his decision from the profession of law to that of theology, he at once saw the importance of bringing all his knowledge of ancient history, to bear directly on this new department of study. At this period we find him the student of Mosheim, Milner, Jahn, Neander, and others of acknowledged merit. He was especially interested in searching out the connections between sacred and secular history, as presented in Shuckford and other writers, more or less fully; and particularly in the valued volumes of Prideaux. He gave his patient endeavor to acquire familiarity with the events, by which the history of the chosen people of God was modified by their contact with surrounding nations, in traffic, wars, victories, and defeats, and by the seductions of their idolatries. The sacred narrative was his constant guide; and his thorough knowledge of its leading personages and their actions, as affecting the Jewish nation, the neighboring communities and remoter peoples, enabled him to follow easily the several authors in their learned efforts, to show how the events of the world at that day were interlaced with the governments of Samaria and Jerusalem, to bring about the destruction of both.

The history of the Christian Church was a subject of even deeper interest and study. As a minister of that Church, he realized how essential it would be to his own satisfaction and his efficiency, that he should thoroughly acquaint himself with its origin and progress, amid defections, calamities, and success. How well he learned the lessons, is known to those who have listened to his instructive conversation, and his public discussions, where this knowledge came in to form or strengthen his argument. At all times, when this field was opened, there appeared to be no part of it which his practised quest had not reached; and none, where his ready eye could not see, on the instant, the facts needed for his purpose. His readiness in this department of study bore a semblance to that of the veteran who describes the scenes in which he has taken a leading part. He thus gained an entire satisfaction with the institutions of the Church, with her doctrines, with her Apostolic ministry and her Liturgy, all which are of history, and are to endure. The following extract from his Charge to the Clergy in 1850, displays the results of historical research:—

> "The excellency of our Church consists in this, not that it stands apart as a sect claiming to be purer than all others, but that it is in fact the succession of that Church which once included all Christians of our language and lineage. Having never abandoned that position, it is still the parent, the basis, the bulwark of all their religion, and unites them, through a faith transmitted from the beginning, and through sacraments in an equally long succession, to the original fellowship of the Apostles."

The historical proof of all the statements in this extract were as clear to his mind as those that sustain the canon of Scripture, or indeed of any event whatever; and he was ever ready to establish the fact of the commencement of Episcopacy with the organization of the Christian form of the Church, by the fullest reference to his abundant stores of knowledge, gathered from the many centuries, during which its truth was never denied or disputed.

One of the earliest results of the Bishop's historical research, given in print, he modestly named "Pages from the Ecclesiastical History of New England during the century between 1740 and 1840."

His thorough acquaintance with the religious condition of the people of the Eastern States, from their earliest settlement, qualified him to show the successive steps in the change, which removed the Trinity from the obligations of faith, and swept not only Calvinism out of its path, but portions of the truth on which it claims to rest. He performed this work at intervals in the columns of the "Episcopal Observer," a paper issued at Hartford, while he was the Rector of Christ Church in that city. The articles gained a wide circulation through the columns of other periodicals. The ability displayed in the work, and the interest excited in his clear and forcible statement of facts led to the request for its publication in a form better suited for preservation. The consent was given in 1847. In a modest advertisement, introducing the "Pages" to the reader, he says:—

"The opinions which are implied, relate to subjects on which no Christian can desire disguise. The inferences which are involved are as much with the reader as with the writer."

The history opens with a reference to the condition of the Church as left by the Reformation, which "tore down images and shrines within the temple of Christian doctrine; but left the foundations, the walls and the columns as they had stood, through the revolutions of ages." It then touches upon the erroneous teaching regarding the nature of the Son of God, in European writers; and so brings into view, by historical steps, the changes that were about to appear in the New World, where the people, with a sincere heart, had sought what they deemed a purer faith and regimen, on the bleak wilds of our North American shores. Here, not a few of the descendants forsook the principles of their ancestors, and what the latter received as truths never to be relinquished, came to be denied as hurtful errors by the most gifted and brilliant of the former, in statements and advocacy, mild and guarded at first, but in the end open, daring, and firm.

The following extract will show the Bishop's judgment as to the ability of the Puritan system exhibited here, to keep out the innovation.

"The founders of the chief colonies of New England were of one heart and one mind; and this was the source of a great error in their ecclesiastical system. It forgot that never again could the community which they founded, be what it was at first; that they had collected and brought into the wilderness a peculiar people, but must afterwards meet human nature as it arose, in all its varieties. They could exclude from their communion, or banish from their territory, the man who would not share their faith; but they could not decide the character, nor annul the birthright of the children who should succeed in their places."

The sequel was in harmony with this recital. The "Halfway Covenant" was one of the movements to show the workings of the system; and from the time when "Whitfield first passed like a cloud over New England, with thunder, lightning and rain," there was a path opened for a progress from the truth of the Trinity, and an atoning Saviour, to the final abandonment of both, till at length, "the one bond of union amongst the liberal teachers, was a denial of a threefold distinction in the Godhead." "The Unitarian ministry affirmed that Jesus was a teacher divinely appointed; that He wielded a control over external nature; that, at the close of a spotless life, He sealed His mission with His blood; and that He reappeared on the third day after His crucifixion, as a pledge of human immortality. It affirmed no more;" and yet, "as if through all his negations, a gleam from the heaven of truth had shot in at sunset," the gifted Channing, in his last public address, said that "the doctrine of the Word made flesh, shows us God uniting Himself most intimately with our nature, manifesting Himself in a human form for the very end of making us partakers of His own perfection." "The doctrine of grace, as it is termed, reveals the Infinite Father imparting His Holy Spirit, the best gift He can impart, to the humblest human being who implores it;" and he concluded with words which, "as a rhetorical apostrophe, would be almost profane, and as a prayer, would be at variance with the efforts of his life: 'Come, Friend and Saviour of the race, who didst shed thy blood on the cross, to reconcile man to man, and earth to heaven!'"

But this glimmer of truth from the ancient temple, had not an attraction sufficient to lead the wanderers back to its shelter. They were pressing on in the opposite direction. They sought a new fabric made by human skill. "Of all the doctrines which distinguish the Christian religion, there remained only the divine mission of Jesus. His exercise of miraculous power and His resurrection, were facts of history. About these two facts and this one doctrine men lingered, as if around two majestic columns sustaining a broken architrave, the only fragments of some once perfect and resplendent temple. At length, the spirit of improvement prompted the question, whether the ground should not be cleared, that it might be the site of a new and nobler edifice. The answer was heard from the spade and pickaxe of transcendental impiety."

The interest of these "Pages" consists, not alone in the tracing of the change through the events of the century, and showing how a slight departure at the beginning, when "Arianism had only been named as a distant heresy," widened in its course far away from the anciently received truths. It is to be found, and with deep admiration, in the complete familiarity of the Bishop with the times and with the skilful workmen, by whom the original doctrines were sapped, that bolder hands might effect their overthrow. He appears as if he had lived in each year, manifesting a knowledge of earlier writers, which in later ones he gained from personal acquaintance and observation. The sermons, the tracts, the reviews and the volumes, pertaining to a controversy that was fraught with anxiety and bitterness, were all within his reach. His eye, practised in research, caught the salient points of character and doctrine; and if he had actually lived with the disputants of those years, he could hardly have shown more facility in description, or more accuracy in the survey of each step of the decline from the "cruciform structure of the temple of doctrine, the reflection of its triune glory, and the one atoning sacrifice," through questionings of doubt, to disbelief and rejection. The concluding paragraph is a history of this departure and its result.

"So, through the passage of a century, doubt has struggled, and conquered and prevailed. It began with silence on some of the more mysterious doctrines of Christianity; it ended with a denial of all doctrines save one. It began with an appeal from human creeds to the simple language of inspiration; it ended with denying the inspiration, and discarding the language. At first, infusing itself into upright minds, with the air of scriptural inquiry, it caused a theological mistake; then, spreading the shining mist of liberality over the cold, the vain, the worldly, the timid, the presumptuous, it nourished a stupendous heresy; and finally, forcing a bolder order of thinkers back upon themselves, it issued in a wilderness of popular unbelief. But the spirit which loves to doubt, can but depart, by its very nature, farther and farther from the high regions of celestial faith. He who sees the flakes of snow gathering along the tide of the humblest Alpine brook, well knows that, though kingdoms lie between, they must descend till they reach the sea."

At an early time of the Bishop's residence in Maine, the Historical Society of the State secured a large share of his interest, and continued to receive many benefits, from his knowledge of general and local history. By a unanimous election, he was made a member of this body at its annual meeting in September, 1851, and ever after gave his aid in the promotion of the objects which its friends had taken in charge, and which the Legislature had authorized by enactment, and encouraged by a liberal grant of public land. By previous appointment, he delivered the address at the annual meeting at Brunswick, in August of the year 1854, which, at the request of the Society, was given for publication, and appeared in the fourth volume of its "Collections."

In this address he entered fully, and with all the spirit of fresh acquaintance, into the history of the State, both in its general character, and the many events that made its early stages scenes of frontier hardihood, in opposing Indian cruelty, prompted and sustained by French cupidity. He took for his theme the four periods in which its progress naturally divides itself. The first, embracing the space of seventy years, from the first colonial occupation of the soil of New England by English settlers, under the leadership of the venerable George Popham, at the mouth of the Kennebec, to the date when "Massachusetts was constrained to procure by fair purchase, the large inheritance which she had long sought by injustice," and so became the possessor of the "Province of Maine." The second period extended through the havoc, desolation, and partial abandonment effected by the Indian wars. The third came down to the day when the Province assumed the attitude and relations of a State, in the enjoyment of a separate government. The last period commenced with that change, and is going forward into the future.

In the elucidation of the points in these several portions, everywhere instructive under his treatment, he speaks of the traits in the character of the people of Maine, as the result of the "state of confused incipiency" in the earlier portion, combined with the weakness and poverty of the settlements. With his discriminating perception of causes in action, he says: "the stricter virtues of the Puritans might be somewhat wanting" to the venturers into the forests. But "as little were the settlers likely to possess the faults of the Puritans; their narrowness; their tendency to spiritual pride; their indiscriminate hostility to old usages, often quite as innocent as their own, and more significant and beautiful." There was no one great event in their antecedents to "impress" upon them, "a prevailing character to betoken its origin, as in persecution or resistance to time-bound superstition." "But the circumstances of place and occupation, and the influence of a few remarkable persons, might fix some several and distinctive stamp on the men of Agamenticus, Sheepscot, and Saco. This absence of common recollections of early institutions, of ancient customs, of traces plowed into the hereditary feeling and habits of a whole people, is seen in Maine at this day, as it is not seen abroad. In the frame of Massachusetts we perceive everywhere, the prints of that idea which animated her civil and ecclesiastical polity at the first; the idea of independency; the resistance to higher control; a single principle which still gives to very wide diversities a certain unity. Rhode Island was the asylum of persecuted opinions; and, to this day, the social freedom with which different religious bodies grow side by side in that little State, is unequalled; for what was toleration elsewhere, was equality there. Connecticut was almost homogeneous, was quiet, was retired; and its people are yet like their forefathers, reverential, steadfast, consistent. Neither of these pictures represents the inhabitants of Maine. The period which has just passed before us left them no hereditary convictions or institutions. Its work was only negative; and the issue is, that where you encounter a citizen of Maine, you have no cause to infer, from the simple circumstance that he was born here, anything whatever concerning his special opinion on themes the most serious and sacred. Whatever it be, it will be freely held, and freely avowed. So much, and so much only, results from the anarchy of the first sixty years." And then, in referring to the statutory enactments of the present period, in which alone the State has acted for itself, he said: "The character of a State is not merely the cause, but also an effect of legislation;" and added, in respect to its action here, "It may have been defective or excessive, narrow or loose, hasty or slow; but it has been practical, direct and popular, frugal and abstinent. It has had small respect of persons. It has tended toward equality in every privilege. It has cherished common education. It has sedulously guarded the social rights of individual freedom. It has paused when its own work was done, and left to the private man his private duty. It has neither aimed at vast results, nor slighted manifest utility. It has been the plain, manly, just, and sparing legislation, which was adapted to secure the most obvious of real benefits, and to develop the energies of patient industry. So far it has wrought already. It has formed a people like itself, free in spirit, full of practical sense, and just to one another and to all mankind."

This address throughout bears the marks of the Bishop's close and patient research; for no one could draw into its compass so many of the minute details of our history, except by the toil of persevering study, and a memory that could keep its treasures to surrender them at call, and thus illustrate the high purpose of reaching the truth always present in his mind; to "listen to both sides, till facts and arguments prevail. While ingenuity is attractive, and partiality may be pardonable, truth is holy, and history, true history, is truth."

The first event in the first period in the history of Maine always had a deep place in the regard of the Bishop. The colony of Popham, in the aboriginal province of Sabino, at the mouth of the Kennebec, as it was the first public act for the introduction of civilization into New England, with the protection of English law, so it was the first to inaugurate the worship of God, with clerical services in the English tongue. On two occasions he turned the attention of his Convention to this early matter, and said: "These services were unquestionably those of the Episcopal Church of England; and there can be no doubt that this first recorded instance of public worship in New England was attended by the use of the Book of Common Prayer." Through the death of the principal persons concerned in the enterprise, a winter of unusual severity, and calamity by a destructive fire, the colony broke up in the coming year. The place, however, was re-occupied in the next summer, though not with the same colonial arrangements. But notwithstanding these changes, the Bishop saw how the ecclesiastical influences thus introduced were continued a few years afterward at another point farther west "under the patronage of Sir Ferdinando Gorges, the first proprietor of the Province, a warm Protestant and Episcopalian, of all whose plans, the establishment of the doctrines and usages of his own Church form a distinguished part." He employed these facts as the commencement of a brief narrative of the Church in Maine, down to the time of his Address to his Convention, and closed it with the remark, that "it is not an uninteresting reflection, that this soil was first trodden by the feet, and first consecrated by the prayers of Christians of our own communion. We need not dwell upon the fact with undue earnestness; but it is at least a grateful remembrance."

It is therefore to be supposed that he would afford his encouragement to the commemoration of the first chartered English occupancy of our soil, when it was proposed to give a public expression to the historical interest of the State in the "celebration of the first founding of our race on these shores." The day selected for the purpose was the 256th anniversary, August 29th, 1862. The Historical Society of the State lent its efficient aid. The Committee on the celebration invited the Bishop to take charge of the religious services of the day; and, at his suggestion, provided and distributed copies of the Order for Morning Prayer from the Book of Common Prayer in use during the reign of James I., under whose charter of April 10th, 1606, this colony was founded, as well as all the settlements in New England and Virginia for at least a third of a century thereafter. A few modifications adapted it to the change of national circumstances. It was used on an elevated platform erected for the purpose of the celebration, on the parade of the works of the new fort, bearing the distinguished name of Popham. The Bishop's impressive figure, as the ocean breeze fluttered his robes in the open air, added dignity to his manner in leading the worship. Response and choral music lent their aid to its proprieties. To all the solemnity the gathered thousands of citizens listened with marked interest and respect; while by the fortress in the process of erection and the monumental stone inserted in its walls, "the people of Maine will be reminded that their first debt of historical reverence is due to men who never withdrew themselves from the Church of their native land, with its Episcopate and Liturgy."*

He had also been requested to deliver one of the Addresses before the large assemblage later in the day, at the Pavilion, erected on another part of the Peninsula of Sabino. In yielding to this solicitation, he chose for his subject, RICHARD SEYMOUR, the chaplain of the colony, the first English clergyman who ever officiated on the New England shores, whose name, and the fact that a Church had been built within the original Fort St. George, had been lately brought to light by the publications of the Hakluyt Society for 1849. This production, though brief, displays an unusual acumen in tracing genealogical relations in their various widening branches, and an acquaintance with family history, amid all the difficulties of a remote period, both intimate and accurate. Step by step he proceeded in the investigation, until he reached the conclusion that he was a direct descendant of the house of Seymour, the second among the English nobility; one of whom, the Duke of Somerset, during the minority of Edward VI. as Lord Protector governed the realm. He thus states the result of his thorough investigation of this portion of English biography.

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* Address to Convention 1863, p. 12.

"MR. PRESIDENT: Who was RICHARD SEYMOUR? And why should he be remembered with honor?

The house of Seymour, the second among the English nobility, first rose to eminence through the elevation of Queen Jane, the daughter of Sir John Seymour, the favorite wife of Henry the Eighth, and the mother of Edward the Sixth. Her brother, Sir Edward Seymour, became Earl of Hertford, and in the minority of his nephew, King Edward, was created Duke of Somerset, and governed the realm as Lord Protector. He was twice married, and his second wife, Anne Stanhope, being a lady of high descent, it was made a part of his patent of nobility, that his titles should first be inherited in the line of her children, and only in the event of the failure of that line, should pass to his children by his first wife, Catherine Fillol, and their descendants. Accordingly, the honors—forfeited when "the Good Duke," as the Protector was called, perished on the scaffold—being afterwards restored, passed down in the younger line, till it expired in Algernon, Duke of Somerset, in 1750; when they reverted to the elder line, in which they continue till this day.

In the mean time, this elder branch had been seated, all along, at Berry Pomeroy, in Devonshire, a few miles from Totness, from Dartmouth, and from the sea. The eldest son of the Protector, Sir Edward, a Christian name which continued in the eldest sons for eight generations, died in 1593. His son, Sir Edward, the grandson of the Protector, was married in 1576, and died in 1613, having had, according to one account, five sons; according to another, three; besides four daughters. The youngest son, according to both accounts, bore the name of Richard; and this great-grandson of the Protector Somerset, was, I suppose, the Richard Seymour who was the chaplain of the Popham Colony. The case is sustained as follows:—

There is no other person of the name known in genealogical history. Among sixty-nine male descendants of the Protector, he is the only Richard.

His age corresponds with the chronology of the occasion. His father having married in 1576, the youngest of three, or even of five sons, might well have been born within ten years after, so as to have been, in 1607, a young clergyman just from the university. What more probable than that such a young man should be attracted by this noble adventure, as it happened to be in the hands of his immediate friends?

His residence corresponds with the locality of the enterprise. It was within fifteen or twenty miles of Plymouth, and amongst those gentlemen of Devonshire who chiefly formed the company with whom this undertaking originated. Of the Plymouth company, of 1620, his brother, Sir Edward Seymour, was one of the incorporated members.

This brings us to the most decisive circumstances, which are not a little interesting in the light which they cast upon the history of the colony. At Dartington, close by Berry Pomeroy, was then, and still is, the seat of the old family of Champernoun, which 'came in with William the Conqueror.' Francis Champernoun, who came to Maine as one of the councillors under the patent of Gorges, and settled at Kittery, was the nephew of Sir Ferdinando Gorges. Therefore, either Gorges himself, or his sister, or his sister-in-law, must have married a Champernoun. Gorges was Governor of Plymouth, and was the soul of these expeditions long after.

The mother of Sir Walter Raleigh was also a Champernoun; and as she was of course the mother also of his half-brother, the gallant Sir Humphrey Gilbert, it follows that his son, Raleigh Gilbert, the admiral of this expedition, was the grandson of a Champernoun, and had an affinity with Gorges through that family.

Sir John Popham had several children, amongst whom was a daughter, Elizabeth, who was married to Sir Richard Champernoun; and thus there was affinity between the families of Gorges, Gilbert, and Popham, through the household at Dartington.

Sir Edward Seymour, the father of Richard Seymour, was married, as has been said, in 1576, and his wife was Elizabeth, daughter of Sir Arthur Champernoun; and thus the chain of relationship is complete between the families of Gorges, Raleigh, Gilbert, Popham, and Seymour.

Richard Seymour, therefore, the son of Edward Seymour, was related to Gorges, the projector of the colony; to Popham, its patron; to Popham, its president; and to Gilbert, its admiral, all through the common link of the family of his mother. When they sought a chaplain, they found one in Richard Seymour; and no other Richard Seymour is known except this relative of theirs. May we not regard the identity as, I will not say demonstrated, but fairly established, to the extent of a reasonable conviction?

The connection between the families of Seymour and Popham ceased not with that generation. Sir John Popham, though Wellington, in Somersetshire, was his birth-place and burial-place, purchased from the family of Darell, to which the grandmother of the Protector belonged, the seat of Littlecote, in Wiltshire, on the borders of Berkshire, and here resided his descendants. Sir Edward Seymour, grand-nephew of Richard Seymour, married Letitia Popham, daughter of Francis Popham of Littlecote, and had a son named Popham Seymour; and the next Sir Edward, his eldest son, married another Letitia, daughter of Sir Francis Popham, also of Littlecote. This hereditary friendship accords with the association on this spot.

But Richard Seymour has his honor, this day, not from his memorable descent, but from the place assigned him by the Providence which presided over the destinies of this now Christian land. He was not the first English clergyman who ever preached the Gospel or celebrated the Holy Communion in North America: that honor fell to Wolfall, in 1578, on the shores of Newfoundland or Labrador. He was not the first English clergyman in the United States; for Hunt had already begun his pastoral office on the banks of the James. He was not even the first Christian teacher within the limits of Maine; for L'Escarbot, a Huguenot, had instructed his French associates in 1604, on an island in the St. Croix.

But Seymour was the first preacher of the Gospel in the English tongue,.within the borders of New England, and of the free, loyal, and unrevolted portion of these United States. Had he inherited all the honors of his almost royal great-grandsire, they would have given him a far less noble place than this, in the history of mankind."

When the Historical Society of the State improved and re-enacted its By-laws in 1859, a new provision was made for the office of a Vice-President, with a special contemplation that the Bishop should be the first person to occupy that position. As a testimony to his interest in the institution, and to his large and valuable acquisitions in this department, he was unanimously elected to this office, at the meeting which adopted the By-laws previously proposed. He presided at several of the special meetings for receiving and reading papers, in the absence of the President, and always added interest to its gatherings, by his well considered remarks on the subjects presented, and more especially by his brief addresses at the opening of the sessions. Notes were taken by one of the members, and the following, without attempting to furnish the beauty and accuracy of the Bishop's style, may serve as a specimen of his readiness to adapt his course of thought to the needs of the occasion.

"The Vice-President opened the meeting with a graceful mention of the President, the Hon. William Willis, of Portland, then absent in a distant part of the country, and of his long cherished interest and activity, in promoting the efficiency and the increasing success of this institution. He then referred to the year of the present meeting (1860) and the similar date in the three preceding centuries, denoted by the numerals '60, remarking that the year 1560 was distinguished by the full settlement of the Protestant Reformation in England, soon after the accession of Elizabeth to the throne. The year 1660, after the uncertain movements of Gen. Monk, was marked by the restoration of the Second Charles, with the commencement of the changes in civil and ecclesiastical affairs from the policy of Cromwell, consequent on that event. In the autumn of 1760, George the Third ascended the throne, in the year after the fall of Quebec, and continued in his government through a period crowded with a series of events, which opened the door of revolution, and accomplished the separation of the American colonies from the control of the mother country. The same period, in its later portion, witnessed the career of the First Napoleon, in its beginning, and through a progress that terminated in the failure of his great and brilliant plans of conquest. Of the year 1860 and its future, nothing can be told in advance. The past shows the probabilities of the vast import of the history to be formed out of the occurrences of the time to come. What will be the history which those events will leave to be recorded!

He then spoke of the eminent historians who have died within a comparatively short period; of 'Prescott, who, under extraordinary disabilities, had produced volumes of rare worth in this department; of Hallam, who, with judicial impartiality, passed through the intricacies of the 'Middle Ages,' developed the principles of the British Constitution, and traced the characteristics of 'English Literature;' of Irving, who, to say nothing of his many valued labors, has presented a 'Life of Columbus' that completes all that can be desired in a biography of the great discoverer; and of Macaulay, whose brilliancy of style and picturesque descriptions have gained him many admirers. The recent departure of these eminent and successful laborers in the field of historic research, has rendered this period remarkable.'

He then referred to 'the designs of Historical Societies, whose functions may be ranged in two classes. The first purpose is to preserve documents, and prosecute researches into the past; and the second, to nourish a taste for historical studies in general. As to the first point, local inquiries should be instituted and completed, for the results thereof are materials of history. In these pursuits nothing is too small, as bearing on the history of a state or nation. The minutest facts are traced and noted in matters of science, and the same should be much rather done in the life of man. Legislative aid should be given to sustain these pursuits. On the second point he remarked that, historical inquiries had scarcely begun to present what they are destined to bring out by their investigations. He referred at some length to the mystic treasures of Egypt; to the influence of oriental languages upon the nations of the present hour; to ethnological studies, carrying the pursuits of the scholar into the languages of the early nations; to the light to be derived from these sources for the better understanding of the sacred volume; and to the examination of remaining monuments, that indicate the thought of a people who had no written language for its expression.'

He then suggested 'a department of inquiry, of singular use in fulfilling the designs of these societies. It was the full gathering of the different kinds of traditions, and especially those not existing in books, to be arranged and digested, and the laws to be declared for enabling us to judge of their nature and value.' He referred to 'the uncertainties of tradition, as expressed by Lossing, in his wish to be accurate in the description of events so recent as the battles of the American Revolution, and the well-known discussion about the part taken in the battle of Bunker Hill by General Putnam. The aid of science may be called on to confirm or correct tradition. This was illustrated by the application of the microscope to a piece of skin nailed to a church door in England centuries ago. The examination showed it to be human, and thus sustained the current opinion. An interesting period, where reliance on tradition is all the source of information on certain points, is in the time immediately succeeding the completion of the sacred writings. What was the life of the Apostles afterward? Where did they go? What did they do? Where and when and how did they die? Infidels, like Strauss, prepare theories of the origin of the sacred books, to show that they are without authority, because they are merely the work of man. But here tradition is invaluable, and the

Christian's claim for the exalted character and authorship of these writings, can be proved by the recognized laws of historic truth.'

He concluded this instructive and interesting address, delivered without notes, by referring to "the sublimity of thought connected with the study of history. It is not written as it should be. The history of man should be a picture of his actual growth, vigor and destiny. Where this is duly contemplated, nothing is more interesting or sublime. We inquire into the past, and again we become subjects of inquiry to our successors."

The unanimous wish of the Society was expressed in a resolution, proposed by His Excellency, Gov. Morrill, and seconded by President Woods, of Bowdoin College, requesting the Bishop to write out his remarks for publication by the Society. It is to be regretted that they have been preserved only in the imperfect report given above.

The largest, and by no means the least valuable and interesting of the Bishop's works, in the portion of his life described in this section, is the "Sketches of English Church History," some part of which was published during 1866 and 1867, in "The American Quarterly Church Review." His purpose was to give an account of the Bishops in each of the English Sees, naturally involving biographical notices, with considerable detail, of the several occupants, in their connection with the events of their Episcopates. It is needless here to speak of the worth and the ability apparent in these pages, as they are successively offered to their readers. They show, as do all his efforts in this field of literary labor, a most familiar acquaintance with persons and contemporaneous facts. Even the poetry of the period gives aid to the narrative, thus again showing the wide range of his reading, and how easily he could turn all available sources to the accomplishment of the proposed end, and proving, as has been said of these "Sketches," that "they have all the characteristics of that accomplished scholar." To appreciate their full value, the reader should know as much of the period and the actors, as did the writer; and no one will venture on a criticism with safety, until he has measured well the ground occupied in the relation. It is to be lamented that an irreparable loss of a part of the manuscript has limited the work to five of the English Sees.

The published productions of the Bishop fail to show all the results of his persistent and well-regulated historical study. The farther evidence of his diligence herein is preserved in large manuscript volumes, which reveal, far more than the printed pages, the great extent of his investigations, and his ample collection of materials, which could easily have been expanded into works of great interest and value. One of these is of the nature of annals; taking up the portion of English History from 1531 to 1593, with a special reference to the ecclesiastical events occurring therein. The fulness of these notices, and their arrangement, betoken how carefully he had directed his studies to the records of the past, and are indications of the richness of his treasures in the facts of the time considered. Another volume of larger dimensions is a Chronological Table, beginning with the Christian era, and coming down to the year 1861. It presents not only many of the events in the several years, but also, in appropriate columns, the leaders in public affairs, writers in prose and poetry, theologians, historians, navigators, civilians, artists and others; often noting the year and sometimes the day of their birth. The method pursued in the construction of this Table shows it to have been no mere transcript from the labors of predecessors, but largely the product of his own research, and made ready for immediate use by his accuracy in regard to persons, facts, and dates.

The mention of the Bishop's instructive volume, entitled "The Last Enemy," does not properly come within the purpose of this chapter. It was not written with an historical design. Yet it is pertinent to say, that scarcely any published volume of its size presents so many historical facts, with so many allusions to personal character, compacted in as few pages, as are found in this impressive work. It is another proof of his wide extent of reading and memory, which is more fully shown in his remark, that in its preparation the material left out was much more than the material used.

In February, 1863, the Bishop was elected a corresponding member of the Massachusetts Historical Society.

A single remark remains to close this inadequate attempt to portray the Bishop's decided taste for historical pursuits, and his contributions proceeding from his diligence in this department of literature. From whatever he wrote or spoke, there came to the reader's or listener's mind, the deep impression that his power and resources had been but partially called into action. His learning here, as elsewhere, resembled the broad, deep ocean, along whose shores we may measure the ebb and flow of its constant tides, and on whose surface we may watch the ceaseless movement of its untired waves; but with each moment there will come into the thoughts a deeper sense of the silent, majestic presence of the mighty flood itself, and an increasing tribute of awe and admiration.

XXXIII.

IN THE HOUSE OF BISHOPS.

For this section, the editor is greatly indebted to Rt. Rev. Alfred Lee, D.D., Bishop of Delaware. It is inserted without a single alteration.

No one, well acquainted with Bishop Burgess, could doubt his efficiency and influence as a member of the Upper House of the great legislative council of our Church. His extensive and well-digested learning, his sound and excellent judgment, his broad, comprehensive treatment of a subject, his well-chosen language, his calm and dispassionate manner, were admirably adapted to the House of Bishops. In that comparatively small assemblage of men of mature and disciplined minds, mere oratory avails little, and arts that move and influence a large popular body are thrown away. The subjects considered are, for the most part, such as are already familiar, and upon which their opinions have been nearly formed. Solid facts and cogent arguments can alone command attention, or affect the decision of a question. The tone of discussion there is simple and direct, colloquial rather than declamatory, admitting a more frank and unreserved expression of views and feelings, than a more numerous and promiscuous assemblage. And one of the principal reasons for the private sessions of that house, is the importance of preserving this unembarrassed and confidential interchange of opinion. At the introduction of Bishop Burgess into this House, in 1850, with characteristic modesty he at first took little share in discussion. At each successive meeting he became more prominent, and in none did he more freely express his sentiments, or occupy a more commanding position, than in 1865.

This sketch applies to his course in the House of Bishops, as a branch of the General Convention, whose action is recorded in the journal. In regard to other meetings of the Bishops of the Church, in their judicial capacity, it need only be said, that no one evinced greater solicitude for maintaining unsullied the purity of the Church, and the high character of its chief ministers.

One of the first important subjects in which Bishop Burgess took part, indicated, very strikingly, his freedom from any tendency to enhance the prerogatives of his office, and his respect for the rights of his brethren of the clergy and laity.

The question as to the discretion of a Bishop, in accepting or refusing letters dimissory, had become one of great interest in 1850. The House of Clerical and Lay Deputies evinced a strong desire to have this point settled, in such a manner as to secure the right of a parish to obtain the services of any clergyman of the Church, in regular standing, whom the parish might see fit to invite. Accordingly, an amendment to this effect was made to the Canon, "Of Clerical Residence and Removal," and sent to the House of Bishops, where the said amendment was rejected, and, even after being recommended by a Committee of Conference, again rejected. The matter was revived in 1853, and the disagreement between the two Houses was, perhaps, the most serious and threatening that has ever occurred. While the proposed amendment, having been again passed by the one House and thrown out by the other, was in the hands of a Committee of Conference, it was discovered in the House of Bishops that the same had become a law, in consequence of the neglect of that House to communicate their dissent from the last action of the House of Deputies in 1850, with the reasons therefor, in three days, as required by Article III. of the Constitution.

In both sessions, Bishop Burgess voted with a minority for the amendment as proposed by the House of Deputies.

In the Convention of 1853, he favored the removal of restrictions upon the division of a Diocese, by making a certain number of self-sustaining parishes and officiating clergymen indispensable in each part; and moved and carried the rejection of a proposed canon imposing similar restraints upon the formation of new dioceses.

One of the most important subjects before the Bishops, in 1856, was the Report of a Commission, to whom was referred, in 1853, the memorial of the Rev. Dr. Muhlenberg, and other eminent clergymen, touching the need of greater flexibility and liberty in public worship, of better adaptation of our services to varying circumstances, and the importance of taking measures to draw more closely together Protestant Christians agreeing in great fundamental doctrines. The elaborate and interesting report of this commission, it was fondly hoped by many, would give a new impulse to the prosperity of our Church, and to the extension of the Redeemer's kingdom. Whether or not Bishop Burgess shared in these anticipations, he entered most heartily into the spirit of this movement, and gave his thorough support to all the recommendations of the Commission, standing side by side with Bishop Alonzo Potter, their warmest advocate. Of the Preamble and Resolutions in the shape finally adopted (see Journal of House of Bishops of 1856, page 204) he was throughout the supporter, sustaining both the measures adopted, and the propriety of such action by the Bishops.

Bishop Burgess had seconded Bishop Potter's motion for the appointment of this commission, and served as a member of the same. At subsequent Conventions, when attempts were made to review and set aside the action of 1856, he always opposed the reopening of the question. All the weight therefore of his practical wisdom, ripe experience, and warm attachment to his own communion, were thrown into the scale of judicious, timely, and liberal adaptation of the services and operations of the Church, to the community and age in which divine Providence has placed it. Bishop Burgess was named as one of the permanent Commission on Church Unity, created by one of the above-mentioned Resolutions.

The same conviction, the desirableness of rendering our services appropriate and edifying, enlisted Bishop Burgess in behalf of two other propositions. The one was an attempt to introduce an additional alternative Preface in the Confirmation Office, that to which we are at present confined being often strikingly inappropriate, where the Church is receiving accessions of mature or aged members, many of them from other communions. Accordingly, repeated motions have been made for this object, hitherto unsuccessfully, Bishop Burgess always giving them his aid and countenance.

In another effort, that for enlarging our Hymnal, he was partially successful. Although the report of the Committee to the Convention of 1865 did not as a whole find favor, the House of Clerical and Lay Deputies requested the House of Bishops to select and set forth for use, a limited number of new hymns. This selection was mainly made by Bishop Burgess, and by his exertions carried through the House, near the close of the session.

The General Convention of 1862 assembled under circumstances of great anxiety. The country was convulsed, and the Church divided, by the great rebellion and consequent civil war, the event of which was still uncertain. A sanguinary battle had just been fought, and the whole land vibrated with the terrific shock. That any assemblage of loyal citizens, meeting at such a time, could be insensible to the conflict that was then raging, or that such a struggle with the duties involved therein could be excluded from the discussions even of a Church Council, was simply impossible. To many, such exclusion appeared not only impossible but unjustifiable. The Church, it was felt, had solemn responsibilities in this dread crisis, and to withold avowal of sympathy with the government to whom the allegiance of her children was due, and to shrink from pronouncing judgment upon the subject in its moral and religious relations, appeared an inexcusable evasion of duty. No one held this opinion more decidedly than Bishop Burgess. Conspicuous ever for Christian meekness and brotherly love, by disposition and grace a peace-maker, he stood forth the unflinching supporter of his country's cause. He came prepared to meet this grave issue as fully and fairly in the General Convention as elsewhere. The chief occasion of difference in the House of Bishops was respecting the introduction or exclusion of the national question from the Pastoral Letter. Two letters, framed upon opposite principles, were presented. The House, by a decided majority, adopted the well-known letter, so imbued with the spirit of Christian patriotism, and so acceptable to all loyal hearts, and this letter, it need scarcely be added, was fully sustained by Bishop Burgess.

The journal of this Convention also shows that Bishop Burgess voted against accepting the resignation of his Episcopate, which Bishop Scott of Oregon had offered under much discouragement and depression. He proposed a plan for the government and Episcopal visitation of congregations of our Church that might be formed in European countries. He favored the restoration, under certain conditions, of ministers deposed on account of abandoning the Communion of our Church. And he voted against the proposal to appoint a Joint Committee to inquire into the expediency of opening communication with the Russo-Greek Church.

The General Convention of 1865 was no less agitated by the national question than that of 1862. The great issue, indeed, had been decided by the Providence of God. The sword had been sheathed. Bishops and Deputies from Southern Dioceses had come up, as in former times, to the gathering of the household of faith. There was no division of sentiment in either House as to the desirableness of reuniting the bonds of unity that had been broken. There was but one heart to welcome back brethren whom we had never ceased to love. But now, as in 1862, the point arose whether it was right to pass unnoticed and thrust aside, the momentous struggle just ended. At the former meeting, the assembled Church had bowed down before God in a solemn service of prayer and supplication. In the time of our trouble we sought the Lord. Could we doubt that he had hearkened to us, when we had been delivered from the imminent dangers which then threatened us, and had received the special blessings which we then implored? Could we refrain from confessing the mighty and gracious hand that had brought us out of our distress, and should not our thanksgivings be as full and particular as our prayers? This was the view taken by Bishop Burgess, and accordingly, on the second day of the session, he offered the following resolution to be laid upon the table for subsequent consideration.

"Resolved, That the House of Bishops, having at the General Convention of 1862, in consideration of the then afflicted condition of the country, proposed and observed, in conjunction with the House of Clerical and Lay Deputies, a day of fasting, humiliation and prayer, with solemn and appropriate services—and now, reverently recognizing that Almighty God, in answer to the supplications of His people, has graciously delivered the country out of that afflicted condition, by the marked interpositions of His Providence in our behalf; by the universal establishment of the authority of the national government; by the complete restoration of peace, and by the extension among all classes and conditions of men of the blessings of freedom, education, culture, and social improvement; and gratefully acknowledging the special loving kindness of the Lord to this Church in the re-establishment of its unity throughout the land as represented in this National Council: Do appoint as a day of thanksgiving and praise for these manifold mercies, and will hold a solemn service appropriate to the occasion.

"Resolved, that the House of Clerical and Lay Deputies be respectfully invited to unite in this service."

When this resolution was called up by him, on the 6th day, it was referred together with a substitute offered by the Bishop of Maryland, to a committee consisting of the five senior Bishops.

The tone of the report of this committee harmonized with the resolution above stated. After a preamble of the same tenor they proposed:—

"That this House appoint Tuesday, the 17th day of October, to be observed by the same, in appropriate public services, as a day of thanksgiving and praise for God's manifold mercies to our country and His Church, especially in giving us deliverance from the late afflicting war, in re-establishing the authority of the national government over all the land, in restoring to our country the blessings of union and concord, and in bringing back the unity of the Church as represented in this Convention.

Resolved, that a copy of the above preamble and resolutions be sent to the House of Clerical and Lay Deputies with an affectionate request that they will unite with us in observing the day therein appointed."

This report was adopted with a good degree of unanimity, and it was supposed that the difference of opinion had been happily adjusted.

The next day, however, at the request of the Bishops from the South who had resumed their seats, the action was reconsidered and the following adopted as a substitute by a vote of 16 to 7, Bishop Burgess, of course, voting in the negative:—

"Resolved, That the House of Bishops, in consideration of the return of peace to the country and unity to the Church, propose to devote as a day of thanksgiving and prayer to Almighty God for these his inestimable benefits; and that an appropriate service, prepared under the direction of the five senior Bishops, be held in St. Luke's Church."

The appointed thanksgiving service was accordingly held, in which allusion was studiously avoided to the answering of our prayers for restoration of the rightful authority of the government, as well as to the extension of the blessings of freedom and social improvement to millions of our fellow-men. To the minority of the House this action was the source of great disappointment and regret. They could not perceive that any reasonable cause of offence was given to our brethren from the late rebellious States, by the course first proposed. Reluctant to appear to compromise their loyalty as citizens, and their Christian obligation to render due praise to God for his manifest interposition, they united in a supplemental thanksgiving, celebrated on the evening of the same day, in the Church of the Epiphany, and they decided to read in the House, before its adjournment, a statement of their position and feelings. The drawing up of this statement was intrusted to Bishop Burgess, and it was read by Bishop McIlvaine on the last evening of the session, as follows:—

"STATEMENT OF SEVEN BISHOPS."

"The undersigned have desired one of their number to read, in his place in the House of Bishops, the following paper. It is not a remonstrance against action which is already past. It is not a protest, for which they are aware that the wholesome rules of the House allow no place upon its journals. It is simply a statement, which, after it has been read, can be by themselves preserved, made public and transmitted to the knowledge of those who shall come after them.

In the decisions of the House of Bishops with reference to the day of thanksgiving for the restoration of peace and other important subjects, the ground has been taken, that, for the sake of more complete conciliation, no sentiment should be expressed by this House, or this Convention, or this Church in any collective capacity, on subjects of such importance and so near to all of us as the re-establishment of the National Union and the emancipation of the slaves. The House of Bishops unquestionably loved their country and its unity, and they could not approve the system of human bondage; but they will seem to have adopted as the position to be henceforth occupied by this Church, one which is consistent with indifference to the safety and unity of the nation, and to the freedom of the oppressed. This is a position which, as the undersigned believe, should not be maintained by any branch of the Christian Church in the United States, whether in the present or any future generation. To signify that it was not accepted by all on this occasion, and that those who did not accept it believed it to have been accepted at all, *only* because an *extreme* desire for conciliation and unanimity prevailed for the hour, the undersigned have prepared this document, with perfect and cordial respect for their brethren, but under the consciousness of a great duty to the inseparable interests of their beloved Church and country.

Signed by Bishop McIlvaine, of Ohio,
Lee, of Delaware,
Eastburn, of Massachusetts,
Burgess, of Maine,
Lee, of Iowa,
Bedell, Assistant, of Ohio,
Vail, of Kansas."

Philadelphia, October 24, 1865.

This noble and timely testimony was the last utterance of the sentiments of its lamented composer in a body which he had adorned for many years, and of which he was now unconsciously taking his final leave. The echo of these words will linger there a witness of the union of uncompromising patriotism with Christian fidelity and love in this admirable man.

Only one other act of Bishop Burgess at this session need be referred to, his moving to withdraw from the Russo-Greek Committee authority to correspond. Of his eminently catholic spirit none could be in doubt. His course in this matter indicated his conviction of the necessity of great caution in any such advances, and his fear that our own Church might be compromised by too eager reaching after fellowship with Churches holding the position of that concerned. Dearer to him even than the integrity and peace of the nation were the doctrinal purity and simplicity of worship of the Church of Christ.

XXXIV.

GROWTH OF THE CHURCH IN MAINE.

The Rev. William S. Bartlet, himself active in the spread of the Church in Maine before the consecration of its first Bishop, and deeply interested in all its subsequent progress, has kindly furnished the following sketch.

"It is proposed to give, in this section, a statement of the growth of the Diocese of Maine during the administration of Bishop Burgess. A very brief sketch of the previous history of that State will aid materially in a proper understanding of the subject.

The first attempts at colonization in Maine, as well as in Massachusetts, were made by members of the Church of England; and the use of her matchless liturgy, as well as the administration of one, if not both of the Christian sacraments, were by priests of that Church. Popham's colony passed several months in 1607 at the mouth of the Kennebec, with the Rev. Richard Seymour as chaplain, and one of the officers of the government. The westerly part of Maine contained colonies established by Sir Ferdinando Gorges, a decided Churchman. One of these colonies is said by him to have been settled as early as New Plymouth, viz., 1620. In 1636, at Saco, a 'Book of Rates for the minister to be paid quarterly,' was drawn up, and subscriptions were entered in it; and the following year the Rev Richard Gibson officiated at the place named, and other places, dwelling in those parts seven years. In 1648, an inventory of property belonging to Trelawney's plantation, at Richmond's Island, contains the items of 'The minister's bedding, the communion vessels, one cushion, and one tablecloth.' From this entry, it has been inferred that the clergyman above named officiated in the territory mentioned, as the Rev. Robert Jordan afterwards did, as early at least as 1645. For baptizing some children in 1670, in Falmouth, now Portland, he was summoned before the General Court of Massachusetts, who also called him to account the succeeding year for solemnizing a marriage. The territory of Maine, after many changes of ownership, passed by purchase into the hands of the neighboring colony of Massachusetts, in 1677. Thenceforward the religious teachers encouraged in this Province were Puritans.

More than three-quarters of a century elapsed, when a clergyman of the Church of England was sent to a colony which had been established in the valley of the Kennebec. This mission continued twenty-three years, when it was suspended by the departure of the missionary. It remained unoccupied seventy years, when it was resuscitated, and services were held in a building which afterwards became the property of a Church parish. In 1764, an Episcopal Church was founded in Portland. In 1772, a church and parsonage were built in Gardiner. In 1809, an attempt to form a church in Augusta failed solely because of the impossibility of obtaining a minister.

In May, 1811, the first Bishop of the Eastern Diocese was consecrated. This Diocese included all New England, except Connecticut. Looking at its territorial extent, and regarding the character of New England people, the responsibilities devolving upon the Bishop in charge were probably unequalled by any other position in the world. The disintegration of Puritanism had already made rapid progress. In the more intellectual and refined parts of the Northern States, Unitarianism had revolutionized many religious societies, while in other portions, the rebound from the asceticism of Calvinism had manifested itself in the growth of Universalism. The Church would undoubtedly have met the wants of many. But, alas, the Church was small in numbers, and, to make the matter worse, she was affected in no small degree with the Erastianism, which has hindered her progress in England. There seemed to be, also, an ill-defined deference to the various Evangelical sects around her, the members of which greatly outnumbered the children of her communion. The value of the Church's system and doctrines was not appreciated. Hence, there was a lack of effort to influence others to come into her fold. And so matters were left to take pretty much their own course.

Some thirteen months previous to the consecration of the Bishop of the Eastern Diocese, a church in Maine was without a rector. The congregation heard of a certain 'Methodist minister, who was very popular with that denomination, and who liked the church service and was willing to use it,' and they 'voted to employ him for one year.' 'In May, 1811, the invitation was repeated for one year, and in the following June the Methodist clergyman was admitted to Holy Orders.' For more than a year before his ordination, this layman, in the view of the Church, had been discharging the duties of Rector of a Parish. He undoubtedly not only performed divine service, and preached sermons of his own composition, but as there was no other religious society in the town, he probably baptized children brought to him, and perhaps also administered the Holy Communion. And yet, he appears to have been admitted to deacons' orders, without any notice having been taken of his irregularities. As some ten years after, in a neighboring State, a person was ordained deacon in the morning, and confirmed in the afternoon of the same day, we may not perhaps be much surprised at ecclesiastical irregularities.

Maine was admitted as a Diocese, having previously been part of Massachusetts, in 1821. But it still continued to be a portion of the Eastern Diocese.

In 1827, a church was established in Saco. This was in fact a renewal of the parish under the Rev. Robert Jordan, in 1645. In 1835, St. John's Church, Bangor, was admitted into union with the Convention. In 1841, St. Mark's Church, Augusta, in 1844, St. Paul's, Brunswick, and in 1847, St. James' Church, Milford, were likewise admitted.

The Rev. George Burgess, D.D., was consecrated Bishop of the Diocese of Maine, October 31st, 1847, and entered upon his duties as Rector of Christ Church, Gardiner, the following Sunday. He found committed to his charge the seven parishes which have been enumerated. But little had been done in the diocesan missionary field. There was hardly an individual under his charge whose views were sufficiently comprehensive, and who had the moral courage and enterprise necessary, to aid the Bishop in asserting the original claim which the Church had by priority of occupation, to the State which was coextensive with his Diocese. At the time of his decease, the numbers of the clergy and parishes had almost trebled. There was no fund for the support of the Bishop. He commenced such a fund by a donation of five hundred dollars. When he died, this amount had more than trebled, and he made liberal additions to it by his will. The annual income of the Diocesan Missionary Society rose from some four hundred and fifty dollars to eighteen hundred dollars, in one of the years of his administration, while its usual annual amount would nearly average that sum. He established three agencies for the sale and distribution of prayer books, where not one had existed before. Three special funds were formed, amounting in all to about three thousand dollars. These are evidences of the growth of the Church in Maine during the administration of Bishop Burgess, that may be seen in material objects, and enumerated in figures.

But there was another kind of growth which must be estimated in a different way and which will be progressive. First, a missionary spirit may be named. Before his consecration missionary efforts had been spasmodic rather than continuous, and not always of a judicious character. An incident may be related under this head which may perhaps suggest much. In the year 1841–2, a clergyman of another diocese was passing the winter in the central part of Maine. By the request of the proper authority he made a long and very uncomfortable journey by stage coaches to the extreme eastern frontier of the State to ascertain what were the prospects of establishing the Church in that region. The clergyman canvassed the section, consulted with the rector of the nearest Colonial Church and some of his principal parishioners, raised two hundred dollars for the support of a missionary, and then returned many weary miles to his temporary residence. The expenses of the journey, which he paid himself, the suffering from intense cold on the way were trifling in comparison with other sacrifices that he made on this missionary tour. On his return he forwarded a written report to the proper official. A single remark of a general nature was misapprehended by the person receiving this communication, and drew forth a rebuke, not expected or merited; and this action was about all the interest manifested in the mission, if we except a personal discussion on the part of some members of the Diocesan Board of Missions, which was followed by the want of a united effort for the occupation of the ground. Within a few months after Bishop Burgess came into the Diocese he visited the region referred to and took measures to establish the Church there, which at once proved successful. On his return he remarked that 'seven years had been lost to the Church in C.' As this period measured the time which had passed since the report before named had been made, the statement showed the lack of well-timed energy, which might have brought about a very different result.

Bishop Burgess was not one who, while he could talk with much feeling on the subject of extending the Church to destitute localities, did nevertheless excuse himself from the actual work. On the contrary, he was always ready to be the leader in such enterprises. The force of his example as chief missionary encouraged others, and diocesan missions in Maine will long feel the impetus of the start which he gave them.

Though by no means 'high' in his Church views, he was intensely loyal to the Church. While he appreciated the excellence of many who are not of her fold, there was to him but one efficient and lasting agency for spiritual good, and that was to be found in the Church in which he held a high office. This loyalty in him begat a loyalty in others that cannot fail to continue.

It has been by no means uncommon in some parts of New

England, when pecuniary aid has been asked for to establish the Church in a locality unblessed by her ministrations, for some to inquire, 'Are there no Evangelical Churches already in that community?' If the answer has been in the affirmative, then the person to whom the application has been made has declined to assist the new enterprise. The view which influenced such a decision would seem to reduce attachment to the Church to a mere question of æsthetics. If the view be right, it surely is the duty of every Churchman to abandon his own organization and to aid those religious bodies who hold many scriptural truths, in their contest against various forms of error, rather than to multiply religious divisions in the land. Bishop Burgess did not hesitate to labor for the introduction of the Church in every community in his Diocese where there was any prospect of the attempt proving successful. And this he did from a profound conviction that a lack of her ministrations is one of the most grievous evils under which New England now labors, and further, that in these efforts he was seeking to reclaim the State to her proper ecclesiastical allegiance, acquired by the Church by priority of possession.

The Bishop was not in the practice of taking part in the operations of societies whose members were composed of various sects, united for the promotion of a good object. He thought that the instrumentalities belonging to the Church, when they were faithfully used, would accomplish all practicable results. When he took charge of the Diocese there was little, or none of this intelligent attachment and warm affection for the Church. But he created the spirit, and Maine now stands among the most loyal of the dioceses. It is unnecessary to insist upon such an evidence of the growth of the Church under his administration, or to point out the solidity of such a part of the foundation which he laid for its future increase in Maine.

But a Bishop might be perfectly loyal to the Church, and still have repelled many from her by his arrogance and selfishness, and have done further mischief by his lack of judgment. Taking his ideal of a Bishop from that era in English history embraced in the reigns of the Georges, and which in many respects was a disgrace to human nature, he might have acted in the spirit of an English spiritual baron. This leads us to speak of another way in which he promoted the growth of the Church in Maine, viz: conquering, in a good measure, the prejudices which existed against her. This was effected by the rare excellence of his personal character. He was called, and with perfect justice, the 'saintly Bishop.' This title has been properly applied to the author of our beautiful 'Evening Hymn.' Bishop Ken, through no fault of his own, however, became the victim of politics, and as such was viewed by some with suspicion. But no diminution on any account can be made to the title as applied to Bishop Burgess. He was also blessed with a good judgment. Otherwise his saintliness might at times have degenerated into weakness. He won the respect, esteem, and, in many cases, the affection of multitudes in his Diocese, who had either hated the Church, or looked upon her with contempt because of her weakness, or because of her former cringing spirit. Instances of his self-sacrificing benevolence so abound, that it is hard to select. One, however, may be given. Into the family of a parishioner, who was engaged in an extensive mechanical business, a grievous sickness entered. His four children were prostrated at once by the malady. Neighbors and friends were alarmed at the supposed contagiousness of the disorder, and rendered no assistance. The father of the family was obliged to abandon his business for the time being, that he might aid his wife in nursing the children. The Bishop visited the family. Seeing the sad condition they were in, he said to the father: 'Your business must be suffering from the exclusive attention you give to your family. Go to your workshop, I will remain here and take your place.' This the Bishop did for a time sufficiently long to enable the father to give some attention to his secular affairs that day. The next forenoon at the same hour the Bishop came again to release the overworked and anxious father, and again he acted the nurse during the father's absence. For four weeks these visits were repeated every day. Death at last carried off the youngest child. The others slowly recovered. This instance, be it remembered, is but one out of many.

Deeds like this cast a halo around the head of the doer, by which the lustre of the mitre is paled. Or, rather, they become jewels in that official crown, which far outshine its original adornments. In thinking of the sympathy in affliction, 'the bearing of one another's burdens,' which was a marked characteristic of Bishop Burgess, and contrasting this with the conduct of some who have held high official rank, the words of Portia come irresistibly into the mind :—

> 'A substitute shines brightly as a king,
> Until a king be by; and then his state
> Empties itself, as doth an inland brook
> Into the main of waters.'

The name of Bishop Burgess is a household word in many a family in his Diocese, who perhaps know little and care little for his mere official title.

In a Puritan community, the office of a Bishop is viewed with no favor. The claims of the Church appear to be a continual source of annoyance. If in any diocese this state of things can be even measurably changed, we may safely say that the Church has grown in that diocese. We may also say that a good foundation has been laid for future growth. Both of these statements are true with regard to the administration of the first Bishop of Maine.

We have thus endeavored to sketch very briefly the growth of the Church in Maine under Bishop Burgess. We have seen the advance in twenty years in material elements, from a small and feeble body to one respectable in wealth and numbers. We have spoken of the great increase and strengthening of her missionary spirit, the Bishop always regarding himself as the chief missionary within his jurisdiction. We have dwelt somewhat upon the present loyalty to the Church which now marks the Diocese, most of which was created by the departed prelate. We have spoken of him as the 'saintly Bishop,' a title which he well merited. And we have stated that with his purity and devotion was associated a sound judgment. One example out of many has been given, which illustrates some of these characteristics.

When Bishop Burgess died he had not only materially increased the Church in Maine, but he had left strong and broad foundations upon which they that should come after him might build. The value of these foundations may not be appreciated except by those who knew the sacrifice and labor with which they were laid. The time had not come in his day for a decided aggressive action. Such action at that period would almost certainly have defeated itself. Unremitting toil, and personal influence and example, were necessary to lay securely the platform for the more conspicuous efforts of those who should succeed him. But, should Maine in coming years be largely reclaimed to the Church, much of the success of that result will be due to the patient and persevering effort, the self-sacrifice, and the uncommon saintliness of character of her first Bishop."

XXXV.

AS A PREACHER.

REV. ASA DALTON, Rector of St. Stephen's Church, Portland, made by him a Memorial Church of Bishop Burgess, a beloved presbyter and friend, has furnished this section.

"As a preacher, Bishop Burgess surpassed, we think, almost every member of the House of Bishops, and was not inferior to the best of the English Bishops. He had a completeness of culture, and a certain symmetry of faculties and of character, which remind us of those saintly lives that have been sublimated through much service and suffering in the Kingdom of God. Like his friend Bishop Potter, Bishop Burgess was a many-sided man. His faculties of mind and body were all fully developed, and harmoniously blended. He had sound judgment, a poetic and fervid fancy, chastened wit, a delicate humor, a prodigious memory, and above all, that higher, a priori reason which pierces through the mists of earth and penetrates divine mysteries. His rare endowments elicited the admiration of all who knew him.

Bishop Burgess was not what is called a popular preacher, for he was not striking, or sensational. His careful culture, and the admirable soundness, fulness, and fairness of all he wrote, necessarily removed him and kept him at a great distance from those flashy, and sometimes frivolous clergymen, whose highest ambition is to emulate the rhetorical tricks of sensational lecturers, as these in their turn run a race with the low comedian and other enactors of popular farces. Bishop Burgess was not only far removed from all this, but as a Bishop in the Church of God set his face against it like a flint. In his own preaching, in these respects he may be compared not only with Bishop Potter, but with several prominent divines of other communions, whom he resembled in certain traits and whose peer he was; with such men as Dr. Walker, of Harvard College, Dr. Hopkins, of Williams' College, and Dr. Wayland, of Brown University, neither of whom has been a popular preacher.

To facilitate our few further observations on Bishop Burgess as a preacher, we will speak of his discourses under the heads of Parochial, Diocesan, Occasional, and add a few remarks on his charges and sermons subsequently published as tracts for general reading.

1. PAROCHIAL.—The uniform excellence of his ordinary parochial sermons is attested by those most competent to pronounce upon them, the parishioners of Christ Church, Hartford, Conn., and of Christ Church, Gardiner. His parochial life was passed with these two parishes, each of which was edified and consolidated by the rich stores of sanctified learning and instruction which the good Rector and Bishop imparted to them, as he fulfilled his course. A faithful steward of the Divine Mysteries, he brought forth from the treasury of the Gospel, 'things new and old,' his sermons embracing an unusually wide range of subjects. A wise master builder, he wrought on God's foundation and no other. That the Bishop was eminently evangelical in his preaching, is gratefully remembered by his former parishioners, and their recollection of his discourses in this respect is abundantly corroborated by his printed sermons. His opinion and practice, in relation to this subject, are indicated in the following extract from a letter dated September, 1835:—

'I think that your objections to the preaching of mere moral discourses are perfectly well founded, for although it may not be possible, without evidently going out of the way to drag it in, always to state, in every single sermon, at much length, the whole plan of salvation, yet, if the minister be constrained by a warm love of Christ, he can scarcely avoid so connecting every subject with His redeeming grace, as would fully absolve him from the charge of being a mere moralist.'

From his lips proceeded the clearest and most affectionate statements of Gospel truth, and there were but few in either congregation, who could withstand the persuasive and pathetic eloquence of the preacher. An ambassador of Christ too he spake with a high degree of authority, and 'his word was with power,' for it was faithful to the commission which he had received from his Lord. The prosperous spiritual condition, and the unusual general efficiency and stability of both his parishes, are the surest evidence of his power as a preacher, and his faithfulness as a pastor. It is this, indeed, his pastoral fidelity, which is now recalled and dwelt upon with the deepest devotion, gratitude, and admiration. That this eminent scholar and divine should preach instructive sermons was not surprising, but how touching to see him till the last, daily pursuing his rounds of pastoral duty, specially among the poor and ignorant. In all this land there was not a more diligent, humble, or beloved pastor, and not only in his parish, but in his intercourse with the clergy of his Diocese, one was often reminded of the words of St. Peter, 'I, who am also an elder.'

Another reason why Bishop Burgess was not a 'popular' preacher was, that his sermons contained but few startling, or even striking sentences. His style was not epigrammatic, antithetical, or sententious. His sentences were not short, and flowed evenly along like a river confined by its banks, bearing his hearers ever onward till they entered the desired haven with a grateful sense of having been wafted thither by gentle gales, a favoring tide, over a smooth sea, on whose bosom they had floated with perfect confidence in the pilot. Many of his sermons are prose poems, and almost as finished as those of Longfellow or Tennyson. Gibbon's stately style was very attractive to him, and he delighted to read him for this alone. But though the Bishop's sermons would not furnish so many passages for 'elegant extracts' as some others, when read or attentively listened to throughout, they seldom failed to gratify the intelligent hearer, or to satisfy entirely his reasonable expectations. Often they completely exhausted the subject, and they always did ample justice to such phases, or parts of it as were presented for the hearer's meditations. The fairness of the preacher, his desire to know the truth, and present things in their real relations were especially apparent, and made of course a very favorable impression. Confidence is proverbially a plant of slow growth, and no preacher possessed the confidence of his hearers, in a higher degree than Bishop Burgess. His candor and sense of justice were, indeed, among his most prominent traits. Still more impressive was his unaffected earnestness, deepening at times into an awful solemnity both of thought and manner, while the pure spirituality of his discourses was faithfully reflected by every feature. Coming to his hearers, as he did from the holy mount of the Divine Presence, the heavenly glow shone on his brow, gleamed from his eye, touched his lips, and informed the whole man.

2. DIOCESAN.—He constantly preached in annual or more frequent visitations of the Diocese, and before the Board of Missions at its frequent meetings. In confirmation sermons the Bishop usually handled topics connected with Christian doctrine, and the Christian life and worship. His treatment of these themes was marked by so much vigor, breadth, and earnestness, that these occasions almost always attracted large congregations of thoughtful and devout persons of all denominations. But the Bishop's own clergy were his most appreciative hearers when he preached to them at the meetings of the Diocesan Missionary Board. These meetings were looked forward to with great interest, and all who possibly could, made it a point to attend them. The Bishop was of course the chief attraction to the Clergy, among whom he appeared as an affectionate father, or elder brother, of whom it might be said, 'His countenance was a benediction.' All loved to be with the Bishop, and as much time as possible was passed in his society. He usually preached the sermon at the opening service, a circumstance sufficient of itself to insure a punctual as well as general attendance. His sermons on these occasions were seldom controversial in form or spirit, but they frequently had indirect and incidental reference to questions of great moment and present interest. Of course this was more apparent to the Clergy than to

the Laity, and great was both the pleasure and the profit they derived from these admirable sermons, every one of which should be published for the edification of the faithful throughout the land, for they were 'like apples of gold in pictures of silver,' and had the fragrance of 'a field which the Lord hath blessed.' The reverence the Clergy entertained for the Bishop did not allow of their praising these sermons in a fulsome manner to the Bishop, nor did they write of them to the Church papers in terms of extravagant laudation. They well knew that the Bishop would approve of neither of these courses. They were, therefore, content to listen to them with devout thankfulness and joy, and to tell each other how 'their hearts burned within them by the way.' A cringing, fawning, silly satellite would have been viewed by the good Bishop with a disgust only less lively than that with which he would have turned from a carping critic, or envious detractor of his brethren.

At the close of these services the Bishop was wont to make an extemporaneous address, in which he often rose to such a height of unaffected and undesigned eloquence that both Clergy and Laity could not but wish he would adopt this style more frequently. At times his form would dilate and his voice ring out with clarion clearness and trumpet inspiration, firing all hearts for the array of battle. Again, subdued in manner and in tremulous, affectionate accents, or with parental tenderness, his address would move to tears those quite unused to them. All who had the happiness of being present on these occasions will remember the form, the face, the voice, the eye, and kindly soul of our dear Bishop as long as they shall be able to recall anything in life by which they have been deeply moved.

Of the thousands present on these occasions not connected with the Episcopal Church, it is doubtful if any ever went away without very favorable impressions of the preacher, and a clearer apprehension of the truth as it is in Jesus. The Clergy resident with him in the Diocese probably recognize and rejoice in the fact that more 'strangers in the Church' received their first friendly bias towards it from these sermons and addresses than from all their efforts united. The manner and matter of the Bishop were equally adapted to invite attendance, arrest attention, awaken interest, and insure conviction in a community not generally familiar with the forms of the Episcopal Church, or acquainted with the doctrines and discipline embodied in the Book of Common Prayer.

3. OCCASIONAL SERMONS.—By these are meant his 'funeral discourses' and sermons before literary institutions, at consecrations of Bishops or of Churches, at ordinations, and on other similar occasions. Of these it need only be said, that his funeral discourses were marked by excellent taste in the choice of texts, and a nice discrimination in the treatment of subjects suited to the occasion. In the course of his ministry, he preached such sermons, now in print, on the death of children, of parents, husbands and wives, and of aged and devout disciples who, during their lives, had walked in 'all the commandments and ordinances of the Lord blameless.' Among the latest of them was his beautiful and touching tribute to departed worth, in the person of the late Presiding Bishop Brownell, formerly at once his parishioner and diocesan, and, still later, his affectionate eulogy of his dear friend, parishioner and warden, the Hon. Robert Hallowell Gardiner.

The sermons preached at the consecrations of Bishops Williams, Kip, and Whipple, at the consecration of St. John's Church, Hartford, at the commencement of the General Theological Seminary, before the Bishop White Prayer Book Society, the Church Book Society, at the opening of the Philadelphia Divinity School, at the ordination of the Rev. F. D. Huntington, D. D., at the consecration of St. John's Church, Detroit, and others, are all noble contributions to our treasures of sacred learning and eloquence, and should not fail to be preserved in a permanent form as a most valued addition to our theological literature. They are learned, without being pedantic; wise, without being wearisome; devout, without being dull; amiable, without being insipid; conciliatory, without being latitudinarian; comprehensive, yet vigorous; pure in diction, clear in expression, and convincing in argument, treasuries of Divine Truths. In a merely literary point of view, these and other sermons of Bishop Burgess are nowise inferior to the discourses of Dr. Channing, and, if diffused as widely, would not fail to make as many converts to evangelical Episcopacy, as Channing's Works have made to Unitarianism.

4. CHARGES AND OCCASIONAL ESSAYS.—Bishop Burgess delivered in all six charges, at intervals of three years, from the beginning to the close of his Episcopate.

In the first, he treated of the Foundations of the Faith, the Scriptures, Scriptural Doctrines, Scriptural Sacraments and Ordinances.

In the second, he discussed and denounced the worldliness of the age, the apathy of the Church, and presented the need of greatly increased earnestness.

In the third, he took up the great question of the Church, considered theoretically, historically, and as a denomination of Christians. The catholic spirit of the Bishop peculiarly qualified him to treat this much vexed question with what Locke calls a 'large round about common sense,' and with a singular sweetness of temper, sanctified by a holy and heavenly desire to make the discussion tributary to the cause of Christian union, and Church unity.

In the fourth, he raised his voice against a wide-spread heresy, the denial of satanic agency, and of the personality of the devil.

In the fifth, he argued for a useful and efficient ministry.

In the sixth, he discussed the situation of the Church, and of the country, since the civil war.

Kindred in spirit to these charges, and equal in merit, were his sermons on the Christian Evidences, preached in Philadelphia, and on the Psalter, preached in New York, each of which was as fresh as the morning dew, and vigorous as the rising sun. The charges are all able, and relate to subjects of practical interest to the whole Church. But as our space will not permit us to analyze them all, we beg to commend to special attention, the First and Third—the Third in particular. This charge is, without doubt, the first production of the Bishop's pen. The subject is of the highest importance and of immediate interest to us all. The style is elegant, the thoughts weighty, and the wisdom more of heaven than of earth. Oh, that our Church and clergy would 'read, mark, learn, and inwardly digest' this admirable charge! The Rev. Dr. Muhlenburg was so much pleased with this charge that he published an extra edition of it at his own expense. It is now out of print. The fundamental principle asserted is, that the terms of communion in the Church should be as comprehensive as the terms of salvation in the Gospel, and that Christ's ministers have no right to deny the privileges of Church fellowship on earth to those whose names are written in the 'Lamb's book of life' in Heaven. The fourth charge is used as a text-book in some of the theological seminaries.

One of his best occasional tracts, peculiarly adapted to Maine, is his 'Letter to a Preacher of Universalism,' published since his death. The perfect candor which characterizes all the Bishop's productions never appeared to better advantage than in this faithful appeal. No uninspired writing more perfectly complies with the Saviour's direction to his disciples to be 'wise as serpents and harmless as doves.' Nowhere else is the argument against Universalism presented so forcibly and yet with so little offence to those who hold it. The Bishop makes no personal issue with them, and concedes their sincerity. But he compares their standard publications with the general drift of the Bible, and goes on to ask, with meekness, Is there not a great and even startling difference? If the inspired penmen believed in the salvation of all men, did they not adopt a singular style for proclaiming it? Would a modern Universalist choose such terms as they did, and persistently set forth the subject after the manner of Christ and his Apostles? Did not they speak of salvation as something to be earnestly sought, and as in danger of being lost? Are not men to strive, to watch and pray, and are they not warned to beware lest they 'neglect this great salvation?' Now is this your way of putting the question? Do you handle it after the inspired model? And if not, if your general drift is so different from that of the Bible, may you not, ought you not to pause and inquire whether you have the mind of Christ on this subject?

The essays entitled 'Adult Baptism,' 'Going up to the Temple to Pray,' and 'The Stranger in the Church,' have been already widely circulated, and are therefore generally known. 'The Stranger in the Church' is peculiarly adapted to make a favorable impression on thoughtful New England people. Its value consists in the modesty of its tone, and the amount of instruction it nevertheless conveys in a very brief compass.

The writer once expressed to the Bishop the hope that he would complete this series of popular tracts by adding others on Episcopacy, Confirmation, and the Lord's Supper. He replied favorably, but unfortunately for us all and for the Church, his most valuable and holy life was drawing nearer to its close than either he or we were aware. Within a year from that time it pleased God to take out of this world the soul of our dear Bishop, and in him the American Church lost one of her most apostolic men, and, as a preacher and a pastor, one who, in the familiar words of his favorite Cowper, was

'Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.'

It is now three years since the mournful intelligence of his death reached us, and in closing this imperfect sketch we are prompted to repeat with increased emphasis the words we then used in paying our humble tribute to the memory of his holy life and pure Christian character.

What our dear Bishop was to us in the varied relations he sustained to us, no words can express. The image of his life can never be effaced from our hearts. The virtues of his character were of the highest; and he seemed to dwell apart as one whose conversation was in Heaven. His 'life' was indeed 'hid with Christ in God,' a life of faith, of patience, of love. Our deepest sensibilities are touched by the vivid recollection of his form, his presence, the benignant countenance, the courteous bearing, the sincere expression of interest, the readiness to serve, the ever present desire to do good to all men, and 'especially to them who are of the household of faith.' Others may eulogize his talents, his learning, his eloquence, his wisdom in counsel and prudence in action; but to none was he so great, so good, or so dear, as to the kindred of his own household, and the children of his own Church."

XXXVI.

APPENDIX TO SECTION XXXV.

Bishop Burgess would not consent to be drawn into controversies, but did not hesitate, when necessary, to attack error. His spirit in such attacks may be illustrated by the opening paragraphs of a sermon which he preached to his congregation in Gardiner, from the 18th and 19th verses of the second chapter of the Epistle to the Colossians.

"Every Priest or Presbyter of our Church, at his ordination, was asked, 'Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word?' and every one answered, 'I will, the Lord being my helper.' This very necessary task is to be discharged, not by force or fraud, even if that were possible, but by argument and persuasion, public and private, and, if need be, by rebuke, denunciation of the error, and exclusion from the Lord's Table. Every Bishop has given, at his consecration, the same promise a second time, in almost the same words. Those who have placed themselves under these most sacred obligations cannot doubt their general duty, to expose the falsehood of any doctrine by which any of their charge may be liable to be at all endangered, and to warn them against the snare, all the more if they do not perceive it to be a snare.

But it is at this very point where real danger begins, that some plausible maxims are encountered which have not been without their weight in the minds even of Christians, who loved both the truth and peace. It is thus said that an opinion, true or false, only gains strength and spreads the more when it is openly opposed. Be silent, it is said, and it will either die away or cease to extend itself beyond its present limits. It is perfectly plain, however, that reasoning like this is exactly that which may be employed in the case of any disease which has increased till it has become alarming or fatal. Did you employ medical treatment? You may be told that the treatment caused the mischief. Did you employ no medical treatment? You may certainly be told, with a much greater appearance of justice, that the mischief proceeded from your neglect. I suppose, however, that no father, solicitous for the threatened life of a sick child, would be as much disturbed by the fear that, through timely attention to the complaint, he might have unintentionally pushed it on, as by the dread that he might have neglected it too long. In the same manner, when an error grows up and lives on, it is very easy to say, either that it is because it was opposed, or because it was not opposed by the Clergy. They who merely reason from the result are always liable to mistake the way of duty. There cannot be the smallest doubt that it is right to guard those whom we love, those for whom we are in any degree responsible, against every serious danger which we can foresee, and this duty is not at all affected by the result. The natural, obvious, and divinely appointed way of checking the progress of error is to detect, expose, and refute it by Scriptural argument and warning. If at any time it should spread in defiance of such efforts, we may be sure that without them it would have spread more rapidly and more disastrously.

There is another objection which comes home to our kindlier feelings. While the error was at a distance, to contend earnestly against it was inoffensive, but was also quite needless. To argue against the Mormon doctrine wounds no one, but is of no profit. But when the error approaches and sits down amongst us, it necessarily happens that those on whom it lays its grasp are our friends and neighbors. We love them, we respect them, we wish to live in union and in concord; we are not blind to their various merits, and we are all bound together by mutual kindnesses. It is not possible seriously to assail the opinions of any without danger of giving pain; and certainly it is not expedient to condemn them except when it is to be done with great seriousness. Whatever mode may be adopted, reproof and censure can never be made pleasing. Are we then to forbear? Woe to us if we prove faithless to our duty for such a cause; if we permit those whom we love to pass unwarned into danger and delusion.

I am about, therefore, to speak of the delusion which derives its name and origin from the writings of Swedenborg, and to speak of it for the very reason that it is here; that it has a foothold in our community; and that whatever powers of persuasion it may possess, are exercised to beguile the uninstructed and the unstable. For the personal character of several of those by whom this doctrine is professed, I entertain a very high degree of respect; there is none of them, so far as I know, from whom I ever received any unkindness, and I could wish not to inflict the smallest pain by any words which the truth may require to be uttered. At the same time, there is no room on subjects like these for any great influence of personal considerations. If that which is termed, but never ought to be termed, 'the New Church;' if the Church of Swedenborg be right, the Old Church, Holy Catholic Church, the Church of Christ, is grossly wrong. The whole Church of Christ, in all its branches and denominations, is certainly assailed by those who believe in the doctrines of Swedenborg, as if it were wholly in darkness, blind to the truth, and engaged in teaching mighty and mischievous corruptions. We are not called to retaliate, except as, from the nature of things, that which thus opposes the Church must be opposite to the truth, and necessarily worthy of condemnation. But it is not the province of Christianity to defend its own cause so much as to attack and overthrow, by the arms of truth, all which is hostile to the declared will of God our Saviour. We must refuse to stand on the defensive; we must push error back on its own ground, break down its fastnesses, if it has any; expose its hiding-places; disclose it as it is; and, if it be possible, leave it no disguise through which an honest heart can be deceived. We would destroy the error that we may rescue the erring. I offer no apology, then, for doing that which is my duty; for attempting to show what Swedenborgianism attempts to be; what delusions it embraces; and, beyond these delusions, how it contradicts the word of God. Let us only pray that all may be done with that temper which the Holy Ghost sheds abroad in the heart, and that we all may be enlightened by the truth as it is in Jesus!"

It may seem strange that a sermon preached in a remote country church, and never published, should attract much attention abroad, but strong efforts were made by Swedenborgian ministers at a distance to draw the Bishop into a public discussion, and he was even called upon to retract publicly some of his assertions.

To all this he had but one answer, that he was at liberty to preach to his own congregation what he thought right, and held himself accountable to no man.

A similar circumstance occurred at another time, when, having instructed his people on the subject of baptism, he was called to account by a Baptist minister in another town. His answer to that gentleman has been preserved.

GARDINER, November 2, 1848.

"REVEREND AND DEAR SIR: Regard for the rights of the pastoral office compels me to decline a formal answer to your question. Whatever I said was said to my own people, not even from the pulpit, but in familiar, pastoral instruction; and of this I cannot think it a duty to give any explanation to a third party, unless private character had been involved.

Should you have any desire to know my sentiments on the subject of which I then spoke, I shall be most happy to state them fully, in a personal interview, and, for that purpose, to see you at my house at any time.

In Christian candor, however, I am ready at once to say, that I rejoice in the belief that the faith of the Gospel is held substantially by the numerous and respectable denomination of the Baptists; and that I have no thought of placing them with those who deny the divinity of our Lord, or the future retribution. At the same time you are perfectly aware that the great mass of Christians do consider the Baptists, in rejecting the baptism of little children, to be in an error; in an error which is quite at variance with the Spirit of the Gospel; in conflict with the example and design of our Saviour; subversive of Christian communion; and prejudicial, both in theory and practice, to the religious education of the young.

Very respectfully yours,
GEORGE BURGESS."

XXXVII.

AS A TEACHER.

THIS Section is prepared by the Rev. Frederic Gardiner, D. D., now Professor at the Berkeley Divinity School, formerly the chief assistant of the Bishop in the instruction of the Candidates for Orders in his Diocese. Rev. Dr. Gardiner is the son of Hon. Robert H. Gardiner, long the closest of the friends of the Church and of the Bishop in Maine. His own deep love and reverence for the Bishop have added to the glow of this just display of him as a scholar and teacher.

"The qualifications of Bishop Burgess for the work of an instructor were in some respects remarkable, yet were kept so much in the background by his singular modesty that any tolerable expression of them may incur the risk of seeming to deal in exaggeration and eulogy to those who did not know him in this relation. Nevertheless, he was eminently one whose whole character impressed itself upon every part of his work. What he was as a man, as a parish priest, as a Bishop, that he was also as an Instructor.

It would be out of place here to speak of the native vigor and grasp of his mind, and of the distinctness with which he singled out the main point of a subject and kept attention to this, making all inferior matters subservient ; for this is apparent in every part of his character and throughout his whole conduct of life. Yet such a characteristic is evidently of prime importance in the instruction, particularly of more advanced students, and it was by this means especially that the Bishop was able so largely to mould the habits of thought of those who came under the influence of his instruction. Neither time nor labor was lost in following out side issues. The particulars of the subject were all mastered with diligence and accuracy ; but before entering upon them a broad view was taken of the whole, and the detail studied in reference to the knowledge thus acquired of the true position and bearing of each. He who traces out singly, and lays down separately on paper each road and stream in his neighborhood, will find, when the work is done, that large corrections are needed, both in bearings and proportions before his separate surveys can be united in one common mass. The Bishop, if the illustration may be continued, sought rather first to gain a general and connected view of the whole field from some commanding height, and from that position to note the bearing and proportions of each object; and then, as he carefully worked out the detail, every part fell of itself into its proper place. In the interpretation of Scripture, for example, if an Epistle was to be studied, the Bishop's habit led him first to examine the general scope of the whole book ; when this was mastered, he was prepared to study advantageously the lesser parts with their subdivisions, sentences, clauses, and words. In systematic divinity, the great fundamental truths of religion were ever before him, and those of secondary importance were always examined in the clear light thus thrown upon them. His habit was the same in every other department of theology, and indeed in every branch of human knowledge to which he gave his attention. The Bishop was far too conscientious and faithful a scholar to allow this habit to lead him into erroneous generalizations and superficial conclusions. Guarded against this danger, it gave unusual clearness and precision to his own convictions of truth, and remarkable power in imparting these to others.

It is always a great help to the student to have his work mapped out before him with accuracy and clearness, and when this can be done for him by one who has himself thoroughly filled up the outline and is familiar with all its proportions, his advantage is complete. Such was the advantage of those whose privilege it was to sit under the teaching of Bishop Burgess.

To this he joined also another faculty of scarcely inferior value, that of presenting results, whether of life-long study, or of ripe pastoral experience, in such pithy and comprehensive suggestions as at once attract the attention and are easily retained in the memory; while study and growing experience continually bring them afresh to the mind and add ever increasing confidence in their wisdom and truth. Such suggestions embody principles rather than rules, and can only flow from a knowledge and an experience both broad and deep. Many such a suggestion from the lips of Bishop Burgess, treasured by those whom he instructed, is even now found of constant and fruitful use both in their studies and in their pastoral work.

No native characteristics can sufficiently qualify an instructor for his work, without patient labor in the acquisition, and skill and power in the retention of knowledge. The public have had some opportunity of judging of the Bishop in these respects, from his published works and his frequent public addresses. The author of the 'Metrical Translation of the Psalms' could not have been without knowledge, nor the writer of 'The Last Enemy,' without patient labor, nor the compiler of 'Pages from the Ecclesiastical History of New England,' without skill in the arrangement and condensation of his material. But only to a long practised and sagacious critic can these works suggest anything like the amount of scholarly work upon which the Bishop was constantly engaged. Those who were admitted to his study, which was always open, and its occupant always at leisure to enter cordially into whatever subject the visitor had to present, might see upon his table an amount and variety of work which would suffice to confound in advance any ordinary intellectual vigor. Besides the mass of correspondence attended to with conscientious promptness, and the daily city papers and the London Times, which, as well as the weekly American and English papers, and the larger reviews, were read rapidly indeed, but attentively, there was always the sermon in progress, and, in addition to this, some considerable literary work of a more elaborate and permanent character. The latest fruit of his pen is his ‘ Historical Inquiry into the Sources of the Gospel of St. Luke.’ Frequently some short poem or longer literary or historical address might also have been found there. Before him always was his well-worn Hebrew Bible. In the earlier years of his ministry he had read this through systematically from beginning to end, and he had kept up such a familiarity with it, that he was able to conduct an examination in Hebrew of a candidate for orders without the book in his hand. It was characteristic of him that he nevertheless ordinarily used the book. But on one occasion when there happened to be no other copy of the Hebrew Bible at hand, and an examination came on unexpectedly, he gave the book to the student, directing him to make his own selection of a passage, and, when he hesitated in his reading, the Bishop supplied for him the Hebrew word or its translation as need required. The Greek New Testament lay near the Hebrew Old, and formed part of the contents of his valise when he travelled, and was the text from which he was accustomed to speak to his people in his more familiar lectures. He was so conversant with its language, that when any particular text was under discussion in conversation, it was no uncommon thing for him to repeat it from memory readily and accurately. There was also open upon his table some solid theological work, in German or in English as the case might be ; and if one had the curiosity to notice the mark between the leaves, he would find it advanced several score of pages with each successive day. A volume of Anderson’s British Poets was always certain to be found also near; and these were read with such attention that whole pages of them could be supplied by his memory, when in the quiet circle of friends any circumstance suggested the appropriateness of the quotation. With the standard English prose writers he was scarcely less familiar ; while the lighter current literature, books of travel and memoirs, without excluding the better class of fiction, was reserved for reading aloud in the family circle. He gave little or no time, however, to the Greek and Latin classics in their original tongues, although well read in their translations, and for natural science he had no taste. It was perhaps only by setting these aside that it was possible for man to undertake and to accomplish what he did in other departments.

It was with a mind thus gifted and trained that he approached the work of instruction. It would not be just to say that he had any fondness for this especial work. On the contrary, simple teaching, or the mere communication to another of information possessed by one's self, was distasteful to him and he shrank from it. Yet it sometimes happened that it fell to his lot to do even this particular thing ; and when it did, his strong convictions of duty not only overcame his natural repugnance, but made him a most efficient teacher. Whatever he determined with himself that he ought to do, that he was sure he could do ; otherwise there would have been no such obligation. Accordingly, what he ought to do, and could do, he did do. This conscientious habit of thought and action was of value, not merely in enabling him occasionally to discharge well the lowest office of the teacher, but also in greatly increasing his usefulness and efficiency in its highest duties. Without this, breadth may endanger superficiality, and the fascination of hasty generalizations be accepted as a cover for shallowness and even unsoundness. With Bishop Burgess, the supremacy of duty and his conscientious faithfulness in whatever it belonged to him to do, enabled him, without incurring these dangers, to reap the full advantage of the broadest generalizations. He could generalize wisely and securely, because he was willing to undertake and go patiently through with that labor of detail which must ever form the only sure foundation for such superstructure.

One might sometimes be startled at the extreme breadth and generality of some of his positions in the department, for example, of Ecclesiastical History ; but if it had been his good fortune to listen to one of his oral lectures to his students, delivered without special preparation, he would have been still more amazed at the enormous induction of facts on which those generalizations were based. He had so thoroughly imbued his mind with the events of secular as well as of ecclesiastical history, with a knowledge of the life, character, and personal connections of the chief actors of any age; with the geography and physical features, the climate, productions, and habits of the various countries which bore a part in the development of the period; and with the general state of learning and knowledge of science of the time, that the whole rose before his view in its totality. When he thought or spoke of an event or of the act of any historical person, it was not as an isolated fact, but in all its bearings and connections. This gave to his lectures a graphic power which riveted the attention and thus left its impress upon the memory. As it was a constant source of wonder to those who listened to his lectures, so it must be well nigh impossible for others to believe, what an immense amount of the most varied knowledge, and especially what an intimate acquaintance with the life and character of the individual actors of history, he thus brought to bear upon each historical problem. This wonderful richness of learning was brought out, not only without effort and without ostentation, but apparently almost without consciousness. It was like the conversation of any intelligent person upon a subject with which he has been long and thoroughly familiar. He speaks of it in its broad and general features in order to convey to another mind the best possible comprehension of it; but in doing so, he will often unintentionally and unconsciously show his own perfect familiarity with its every detail. The Bishop was thus able to throw an amount of light upon any obscure point, and to bring a fulness of evidence to the settlement of any doubtful question which, even if insufficient to establish a positive conclusion, could yet hardly fail to result in a just and true view of the matter in its bearings and relations. By this means he banished technicalities and subtleties, and substituted reality in every discussion.

Behind all that he uttered, too, there evidently lay a still further mine of knowledge, whose wealth had been used in the formation of his own views, but which he had not thought necessary to bring out to light. Glimpses of this were seen sometimes when a student undertook to question a view he had presented. In its defence he would bring out from his store a fresh amount of evidence or information, and again more and more, until either the point became clear to the student's mind or else it appeared that he did not care to be convinced. In either case the flow of information was then arrested, not apparently from any exhaustion of his resources, but only because the occasion did not call for the use of more. He was certainly tenacious of his own views, for he had adopted them carefully, after impartial and thorough investigation; but this tenacity was consistent with the utmost charity of opinion. So far from being arbitrary or dogmatic, he had, except in regard to the very fundamentals of the faith, that rare liberality which is really content to have others hold with equal tenacity views differing from one's own. He was somewhat fond of argument with those with whom he was on intimate terms, using it as a means of bringing out both sides of a question and obtaining a fair view of it in all its bearings. He would even sometimes, with very intimate friends, for the same purpose, take up and maintain the side opposite to that which he really held, although probably this was only done when he thought there could be little risk of having his true opinions misunderstood. With his students, however, he argued the point in question so calmly and candidly, that the result was conviction, or at least, a genuine respect for the view he advocated. Such, however, was the symmetry and comprehensiveness of his own mind that except with students, for whose right opinions in the main he naturally felt a certain degree of responsibility, or with very intimate friends, he seldom thought it worth while to combat peculiar views if not utterly incompatible with essential soundness of belief.

His highest qualification for the office of an instructor in theology lay in his own holiness of character, and the reality which all religious truth possessed to his own mind and heart. It was evident that in this, as in all other things, his model was the example of his Divine Master. His patience, his forbearance, his charity; his tenderness and sympathy; his unmistakable earnestness and devotion; his conscientiousness in his work, and his evident love for others and desire to help them to occupy the same broad, generous and loving stand-point with himself; his high sense of honor, with his uprightness and integrity; these gave a confidence in the man and inspired an affection which were insensibly transferred to the instructor, and predisposed those whom he taught to look to him with reverence and to receive his instructions with avidity. This feeling was strengthened by experience of the extraordinary patience with which he bore with imperfect apprehension and with crude and mistaken notions of any kind. Having sowed the seed, he knew that time and much culture must be required before the fruit could ripen, if ever, and he was content to leave the result in a higher hand. It could not but be that he should encounter in the world some whose own standard was too low to allow of their appreciating such a character, and whose disposition was too perverse to receive any permanent improvement from its influence. With such persons, after this fact had once become absolutely plain, although his conduct towards them was still marked by uniform kindness, he attempted to accomplish little. Their path lay in a different direction from his own, and he would not throw away effort which must prove ineffectual.

There were other points in the intellectual qualifications of the Bishop for the work of an instructor, which must not be passed over wholly without notice. There is apt to be too much of accident, as well as of constraint, in the formation of a clergyman's library, to make it quite just to judge of the man from the collection of books around him; yet the Bishop's collection, although not very extensive, was large enough to indicate the character of his own choice, and no book stood unused upon his shelves. There were to be found there comparatively few of the more modern works, while his library was rich in patristics, always in the original languages, in the older commentaries, and in standard works of English divinity. With these also were a few of the more important, or more characteristic works of German theologians, and of French preachers, both in their own tongues, which he read and spoke with ease. His minute familiarity with the early controversies of Christianity, and with the works of the principal Fathers, both of the Eastern and of the Western Church, might perhaps have been expected from one who had long made them the especial objects of his study; although even then it would have been surprising that he should have retained not merely the general features, but so much also of the smallest detail, fresh in his recollection quite to the end of life. He frequently went entirely over the writings of some voluminous author, to acquaint himself thoroughly with his views on some particular subject. Thus within a year or two of his death he reviewed the works of Tertullian, and copied out all the passages he met with bearing directly or remotely on the subjects of Infant Baptism, and the Liturgy of the Church. His close knowledge of the great writers of the later ages, Alcuin, Aelfric, and Thomas Aquinas, could hardly have been anticipated. He was unwilling to leave himself without an intimate personal acquaintance with the writings of the masters of thought of any age or of any school. The sermons of the great English divines were read and re-read until he had fully possessed himself of the habits of thought and expression of each. Tillotson, Atterbury, Taylor, Beveridge, Sherlock, Waterland, and others, each stood in his own individuality in his mind. It was the same, too, with the great French pulpit orators, Massillon, Bourdaloue, and Bossuet, and to a considerable extent also with such leading dissenting divines as Owen, Flavel, and Baxter. He had acquired by long habit the power of reading with great rapidity, and by this means was able to extend his acquaintance over a far larger number of works than is ordinarily practicable. He attached much value to this habit, and occasionally recommended it to others, considering it one which any one could acquire by resolute effort. It may be doubted whether this, at least to anything like the extent possessed by him, is generally possible. For his reading was not a mere cursory glance, but a mastery of the matter. His habit of broad observation and of skilful generalization enabled him at once to seize the salient features of his author, while his equally developed habit of minute observation allowed nothing of importance to escape his attention. His work on the Gospel of St. Luke gives abundant evidence at once of the extensiveness of his reading and the minuteness of his observation. The same thing was often shown to his students in his ordinary exegesis, and it has been remarked by them that, while he neither owned many of the abundant volumes of recent criticism, nor used them much, he yet often brought out from the treasures of his own patient labor some of the best results which they advanced as their own discovery. Yet he kept himself informed of the critical researches of the best European and American scholars. He by no means despised the labors of others, but they were too voluminous and yielded too little reward for the labor of their study to one who had already mastered the sources from which they drew their results.

With the English Bible, in its exact language, he was so thoroughly familiar that he seldom had recourse to a concordance, a book, which he remarked, that he believed he never owned. He always knew the connection in which the passage he sought was to be found, the book and the part of the book, so that he could find it sooner in the Bible itself than look it out in the concordance. The same disposition which made him thus at home in the Scriptures themselves, led him to a corresponding knowledge of the history of the period between the times of the Old and the New Testament. A good knowledge of the connection between the Old and New Testament, founded upon original sources, involves a considerable course of reading which lies somewhat out of the usual course of investigation. It is closely connected, however, with the subject of the fulfilment of prophecy; a subject in which the Bishop always took a most lively interest. With the same diligent research he sought to gather all that could be known of that obscure period which intervened between the close of the inspired story, and the beginning of any full authentic history of the Church. Important as is the knowledge of this period to every Christian scholar, he was persuaded that much might yet be done for its elucidation, and it is believed that he had himself accumulated material in his mind which would have been of great value to the Church. Such investigations had given him a singularly firm conviction of the Apostolic character, both of the polity and of the doctrine of the Church, of whose highest ministry he was himself a member. Such conviction he sought to impress upon those who came under his instructions. He was particularly decided and clear on the fact of the Apostolic succession. On one occasion, a student who had received most of his training in another religious body, said to him: 'If a Congregationalist should say to me, 'your idea of an Apostolic succession in the ministry is entirely unsupported by the testimony of history, I am afraid I could not refute his arguments.' The Bishop, in the words of one who was present, replied, as his eyes flashed; 'Then bring him to me and I will show him how the succession is traced to the times of the Apostles.' He was equally firm and clear on other points, and he often expressed his opinion that many of the errors, both in doctrine and in practice, which appeared in our Church from time to time, were the result of ignorance of the standard authorities of our communion as well as of the writers of the early Church.

The aim which Bishop Burgess set before himself in his instructions was, first of all, truth. He himself belonged fully to no school, to no party. He looked at every question independently, considered it on its own merits, and sought to form his own judgment and to teach others to do so, on this basis. There is always a fascination to the learner in such candor. Men generally are easily and often misled even by the affectation of it. But with the Bishop it was real, and true, and deep. He was so thoroughly convinced that whatever is not of God cannot abide, and that whatever is true is from Him and whatever is not of Him is false, that he ever made reality and truth the one object of his pursuit. This gave great strength and power to his instructions. The student might feel that he was naturally liable to the same infirmities of judgment, and the same erroneous deductions from imperfect information as other men; but when he came gradually to perceive how wonderfully full and complete was his information, how well balanced and controlled by the great variety of its scope, and how singly all his life long he had sought only that which was true, and had ever unflinchingly cast aside theories and prejudices which came into conflict with these convictions, he could not fail to give him his confidence. Yet this love and pursuit of the truth was not that of an over-confident or self-conceited mind; he united with it a conservative spirit, and great reverence for the decisions of antiquity. It was a fixed point with him that unless the word of God were more obscure than the writings of ordinary men, whatever it had been understood to say by the great mass of its devout readers in all ages and in all lands, that must of necessity be its real meaning. Hence his own reasonings and investigations were ever guided by the voice of the Catholic Church in all matters in which that voice had been distinctly uttered. There was no servile subjection of his own intellectual convictions to this or any other constraint: but there was such a generous and just appreciation of the importance and significance and truth of this catholicity, that with the most free and unfettered examination of every question, it is inconceivable that he should ever have been found in the ranks of the schismatic or the separatist. He looked with apprehension and dread upon every movement that partook of this spirit, and more than once lifted his warning voice against organizations within our Church that seemed to embody and express such tendencies.

The Bishop deeply felt that religious, like scientific, truth can well afford to court the freest investigation, knowing that the most thorough research, made with an honest and good heart, can lead to but one result. As the teacher of natural science exhorts her pupils to the freest exercise of their own examination, and yet has no question in regard to the laws in which those examinations must at last issue; so the theologian can have no doubt of the conclusion that must result from a fair examination, for example, of the evidences of Christianity, or of any other eternal truth, however searchingly made. It was thus that the Bishop himself fearlessly and thoroughly sought after truth, and it was thus that in his instructions he led others to seek it, well knowing where it was to be found, and that no diligent and honest search could lead the inquirer to any other result. This undoubting confidence in the truth gave a delightful openness and candor to all his teaching. One was always quite sure that no point would be slurred over that the mind might be led quickly away from dangerous ground, and that no fascinating theories hastily taken up without examination would be put forward as truth by all means to be received. There was no attempt to overawe a younger mind by the mere show of larger learning and superior wisdom. Time indeed could not suffice for a detailed examination of each particular point of theology, and none realized more fully than Bishop Burgess that many things must be taken for granted. But the things thus assumed were ever the plainest teachings of the Divine word, or those which had been most fully established by the common consent of the Church in all ages. He thought that the theological student need not set out upon his studies with every foundation of his faith treated as uncertain and requiring to be established anew; but that many truths, such for example as the existence of God and the cardinal doctrines of revelation, were to be treated as truths, certain and established, and not capable of being called in question. They were to be studied to show the reasonableness and certainty of the ground upon which they rest; but not as if in any sense they were still open questions on which it was possible, legitimately, to arrive at any difference of conclusion. He thus communicated to the minds of others something of the firmness and stability that belonged to his own. Ever remembering that there is such a thing as a 'faith once delivered to the saints,' he could exhort them to hold it fast and earnestly to contend for it. It must be evident, however, from what has been already said, that with him and his teaching this involved no surrender of the freedom of intellectual conviction, nor of conscientious faithfulness in the examination of all truth. He aimed at the combination of personal independence with a due regard for the garnered wisdom of the ages that have gone before, and above all, with the profoundest reverence for the teachings of the word of God.

His method of teaching was somewhat peculiar, and resulted partly from his own habits and mental characteristics, partly from the circumstances in which he was placed. In theological instruction his duty was small so far as mere text books were concerned. The labor of mastering their contents fell on the student himself, and the examination as to the faithfulness of his work, so far as it was not left to the student's own conscience, usually fell upon others. It remained for the Bishop to give that which text books cannot supply, to infuse into the students something of his own scholarly spirit, and to mould their method of study by teaching those habits of generalization and ready seizing upon the essential features of a subject which was so characteristic of himself; and above all to impart to them habits of fairness, freedom, and reverence, in the examination of every question, in the constant recollection of the realities of life, and in looking forward to their own chosen work.

Perhaps no better illustration of his method can be given, than by a brief description of his lectures on Ecclesiastical History. This was his favorite department. It should be remembered that the students who attended these, studied the usual text books, together with the Apostolic Fathers, Eusebius, &c., under another clergyman. His plan was to divide each century into three spaces, each embracing the ordinary lifetime of a generation, and through the whole of which individual men might have been active in carrying on by themselves, and in handing down to others who were to succeed them, the work and life of the Church. A personal chain of labor, of teaching, and of authority, was thus established, reaching from the ministry of our Lord Himself down to our own day. Beginning with the generation who were alive during the Saviour's own sojourn upon earth, and some of whom knew Him personally in the flesh, he devoted one lecture of an hour to each of the fifty-six generations since. The object of the lecture was to give a brief, comprehensive view of the Church and of the world in its relations to the Church, during that generation. The individual actors and writers in each were brought prominently forward and portrayed by a few graphic touches, while their personal connections and influences were never lost sight of. The hearer was transported into the midst of the generation described, and led to look out from the stand-point of those who were then alive; to think and feel for the moment with them; to see what were their purposes and aims, and to recognize the consequences resulting from their acts. Amid all the mass and variety of matter thus necessarily brought forward, attention was especially called to individual Christians who had personally known and conversed with others of the previous generation, whom he had in the same way pointed out in the preceding lecture, and who were themselves in like manner personally known to men of the generation following. In this way a direct line of personal knowledge was traced from the speaker and the hearer to the very presence of our Lord. The possibility of ascertaining such a line might be doubted beforehand; it was accomplished by the Bishop with certainty and security. Great as is the interest and value of such a thread, it would seem that in the tangled web of human affairs it must needs be sometimes lost, and the extensiveness and minuteness of the Bishop's learning became very conspicuous in his ability to trace it out completely. The difficulties were often great, and especially when the link between prominent actors of history was to be sought out in obscurity; but these he never failed to overcome, and the long chain of personal acquaintance through all the centuries of the Christian era was finally established on an unquestionable basis. It was an especial delight to him when some long life, such as that of the beloved disciple, enabled him to link two or three generations together by a twofold cord, and thus, as it were, to bridge over a generation and bring the one beyond it into immediate contact with the one before.

In other departments of course this particular plan was not applicable; but the methods chosen were equally well adapted to their end. In all cases he aimed at giving his students a broad view of the whole subject, and teaching them how to fill in the detail for themselves. He always commended them to original sources of information, or at least to the writings of holy and learned men of the past, whose discussions had been proved by time, rather than to more modern treatises. Indeed he constantly advised them to abstain from reading the current theological literature of the day, especially in controversial matters, until they had obtained some knowledge of the subject from sources more sure to be free from any controversial bias.

Beneath the kindness, forbearance, and modesty of the Bishop, there lay in reserve a resolute firmness which sometimes even partook of the character of severity. It was seldom called into exercise in this form; but, when on occasions he was satisfied that it was called for, no kindness of heart, no shrinking from giving pain, was allowed to overcome the sense of duty. Such severity had tenfold effect from the knowledge of the effort it cost him, and the conviction that nothing short of what he conceived to be the imperative demand of duty could have induced him to put it forth. On such occasions the force of the reproof was blunted by no show of palliation, and the real kindness with which it was given was to be learnt only from his ordinary and habitual course. In consequence it was seldom that frivolity ventured to trifle with the work the student had before him, or even perversity refused to avail itself of the extraordinary advantages of such an instructor.

The result of such a system of teaching, pursued by one thus qualified, and guided in his instructions by such purposes, it is not necessary to describe. It is not to be sought chiefly in the amount of information communicated, although this was often both large in itself and most valuable in its character; neither was its main result in opening up to the student the sources of knowledge, and familiarizing him with the means and appliances for its pursuit, although in this respect also his teachings will always be gratefully remembered by those who enjoyed them. Even his communication to the student of his own methods and something of his own habits of study would fail to express fully the value of his instructions. But he was as an instructor what he was as a man. The same holiness of life, the same weight of character which so insensibly and so indescribably produced a powerful impression for good wherever he was known, upon his parish, upon the town where he lived, upon his clergy, upon his diocese, told with concentrated power upon the little cluster of students who were brought into daily contact with him, and under the influence of his daily instructions. The effect could not but assimilate them, at least in some degree, in purpose and character to himself. No higher result of teaching can be suggested, no richer reward for such an instructor proposed, than that those whom he taught should be incited and aided to follow him as he followed Christ."

XXXVIII.

CHURCHMANSHIP.

The editor feels happy in securing an estimate of Bishop Burgess' Churchmanship from one who had so good and frequent opportunities for observing it as Bishop Coxe, of Western New York, and is deeply grateful to him for writing this section. It assumes the form of a letter to Mrs. Bishop Burgess or the editor.

"It is with no ordinary degree of satisfaction that I comply with your request to give you, from my own impressions and recollections, an estimate of what is called the Churchmanship of the late Bishop of Maine. I have ever held that the school of Churchmen to which I would refer him, is legitimate and most valuable in our communion; although I have never concealed my own opinion that the normal type of Anglican Churchmanship is found in another school, that of the great divines of the Stuart period of English History. The school to which Bishop Burgess belonged was that of the Orange period, but not without something which he gathered from that of Venn, and Cecil, and Romaine. He was no Calvinist, nor was his piety that of 'the Clapham coterie,' with its amiable tea-drinkings and benevolent table-talk. He was a well-balanced conservative Churchman of the English type, rather than the dogmatic ecclesiastic of a more Catholic period, holding like Bishop Andrewes to the Anglican doctrine, with constant reference to the patristic and primitive standards of the whole Church. Something more than the Churchmanship of Tillotson, and something less than that of Wake, with much of the spirit which was common to both of those eminent primates, always appeared to me characteristic of Bishop Burgess.

I say always; but you must allow me to explain that when I first knew him he was more like Tillotson, and when I last conversed with him I felt that he was quite up to the measure of Wake.

When I first heard him, in 1842, I was struck with his very marked character as a divine of the 'Evangelical School.' He was strictly of that school, and confessedly so; but by school I do not mean party. This distinction is of great importance in estimating the man. He could not be a partisan. Independent thought and great liberality saved him from this; and could he have been accepted as the adviser and leader of his brethren in that school, I am persuaded that it would have been felt most beneficently in the public measures of the Church in this country, and would have exerted a more decided and a more lasting influence than its partisan organization has been able to secure for it. In the nature of things, the positive churchmanship of a Seabury or a Hobart will be the predominant spirit of a Church which is forced to assert its distinguishing characteristics, in a land of immeasurable Sectarianism; but the spirit of a White and a Griswold working in that Church, is capable of checking the mere Ecclesiasticism to which a tendency exists, necessarily, where a conflict is actively maintained, between Church and sect; between Organic and Inorganic Christianity. This, even in his earlier ministry, Bishop Burgess seemed to understand. He was willing that others should assert more than he was prepared to contend for, and felt that he and others like him had a twofold mission, not in antagonism to the 'High Church' brethren but as the complement of their work. It was his chosen part to show the brethren of Evangelical Sects, how large and liberal, after all, were the actual requirements of our Church, and how much they were in accordance with the recorded views of the Continental Reformers; and then, it was his work and the desire of his heart to develop the highest type of practical godliness, in connection with the order and beauty of our liturgical worship and our ancient discipline.

I noted, therefore, in Mr. Burgess, as Rector of Christ Church, in Hartford, a strict and conscientious observance of the rubrics and requirements of the Church, up to a certain recognized standard, which was beyond that of the practical conformity of many nominal High Churchmen. He was particularly fond of the solemnities of Passion Week and Easter, and did not a little to endear them to his flock, and to commend their spiritual blessings to others.

In the steady round of the duties he prescribed to himself, on these principles, he was distinguished by a spirit that I never have seen so strongly developed in any other man: I mean a spirit of confidence that he was imparting to his people the means of grace in the way, and in the degree best suited to their souls. He used to disclaim one kind of pastoral anxiety, which some assume and others affect, and which others again do really bear as a heavy burthen, growing out of the awful responsibilities of the Sacred Ministry; he used to labor 'in season and out of season,' 'publicly and from house to house;' and then having done his best to 'give every one his portion of meat in due season,' he used to enjoy the belief that God would bless it beyond all his hopes and deserts; and in this confidence he seemed to have a peace of mind, which was very attractive and not a little encouraging to those who observed it. He was averse to experiments, and to all excitements in the religious training of a parish; he believed more in the continual dew of God's blessing, than in thunder storms. He was attentive to his Sunday school, and exerted himself in Bible class instruction. He was opposed to less or more than the due ministration of the means of grace which he had adopted for himself, and which was as orderly, as far as it went, as any old-fashioned 'High Churchman' could desire.

When the 'Oxford Tracts' began to be felt in our Church, and when, at an early period of that movement, some very dangerous elements began to be visible in England and among ourselves, I certainly felt that Mr. Burgess was disposed, for a time, to recoil from his own medium position and to fall back into a much lower one. In conversations about 'the Apostolic Succession,' I remember he used to say that 'he attached no importance to it except as an historical verity.' He admitted the demonstrable fact, and rejoiced that it was preserved to us; but he declared to me that he would not hesitate to kneel at a Lutheran Table, in communion, and he ingeniously supported this position, as he does in the 'Strife of Brothers,' a poem expressive of his theories at this period of reaction. I say of his theories, for, in practice, I believe nobody kept closer to the general spirit of the Church, in this respect, though he was cautious as to any inferences against the ministry and sacraments of others.

After this, and especially after he saw with his own eyes the effete and unorthodox Puritanism of Maine, I observed in his conversation and in the spirit of his ministrations, a more decided testimony in favor of the Apostolic system of our own Church as the only system to be depended on; and as a system so Scriptural, and so generally approved by the great German Reformers and by the more moderate English Dissenters, as to leave a very heavy responsibility on all who reject it. This was the tone of some very animated remarks I heard from him, in the summer of 1859, when I met him at Dr. Howe's, near Bristol. He could not excuse the Methodists for their wanton departure from the avowed doctrines of their great founder; he could not justify their gratuitous separation and their most unwarrantable perseverance in the formalities of ordaining bishops, while they deny the existence of such an order. Besides, he thought their essential differences from the Church so slight, that the creation of a new division among Christians, on such frivolous grounds, was one of the most humiliating events in the history of Protestant Christendom. He had no doubt of the Apostolic succession of our bishops, and he felt very strongly on the want of candor and good faith which seems to characterize those who dispute it. How can they be indifferent to such a claim, he argued, or how can they, without bearing false witness, deny the facts we assert, until they have had the patience and taken the pains to examine them? To refute them he justly felt was impossible.

It was now that, in several conversations I had with him on subjects of the day, I felt that his mature and settled convictions were essentially those of a decided Churchmanship, combined with an unchanged devotion to the practical views of the Evangelical School. He had no sympathy, apparently, with those who are dissatisfied with the sacramental language of the Prayer Book; he reflected that such was the language of the symbolic books of Lutherans and Calvinists, and of the Westminster Presbyterians, and he seemed to have a scholarly pity for the weak objections that are made to our offices of late by a class of good, but ill-informed men. He was opposed to the organization of partisan societies to do the work which the Church has assigned to her own constitutional instrumentalities. He was a practical enemy to divisions, and with all his aversion to the Romanizing faction which he saw in its beginnings amongst us, he made it no excuse for withdrawing from the general work of the Church, and he cordially co-operated, to the last, with those brethren of the Catholic School whose Catholicity asserts itself, impartially, against Romanism, as well as against Sectarianism. In short, Bishop Burgess was incapable of any narrow or proscriptive principles, and enjoyed the large liberty with which the Church endows her children. He loved the Reformation in its popular sense ; Luther's Reformation as well as that of the Anglican Church, but he saw and loved the distinctive features of the latter, and did not wholly condemn those who have little sympathy with the confused and lifeless Protestantism of the continent of Europe.

I have often thought Bishop Burgess had Bishop Heber in his mind as the pattern of a Bishop, and was content to be such as he was, or would have been, had he lived a little later. His piety was in many respects like Heber's ; and so was his tone of thought, in its exemption from vulgar prejudices and in the liberal scholarship with which it was imbued. There was an elevation of sentiment about the man, which necessarily enlarged and beautified his religious principles. His delight in English history, and his extraordinary biographical knowledge surrounded him with 'a cloud of witnesses,' and a host of friends among departed worthies, with whom ' he conversed night and day,' like Southey in his library. He loved and cherished this invisible society, and allowed it to shape his own disposition and character. How could he object to this or that which Jeremy Taylor loved, which Wilson enjoyed so thoroughly, which Berkeley would have approved ? So he seemed to reason with himself ; and so he lived above the petty disputes of meaner men, and aloof from the degrading influences of provincial cliques, and of the half-educated and conceited leaders of popular opinion. He was a prelate in many respects worthy to be named with some of the best of those who have adorned the Mother Church ; but he was a true American, who valued the freedom and the organic system of our own Church, and who furnishes an example to all its children, of loyalty to its discipline, and fidelity to its sacred interests, which may safely be commended to all, and to those more especially who sympathize with his 'Evangelical principles,' and admire the tone and temper of his piety. It will be a proof of utter degeneracy in the Church, if the simple fact that Bishop Burgess committed his memory to no factious or partisan custody, does not prove the greater security for its grateful preservation among Churchmen and among all who love the Lord Jesus Christ."

XXXIX.

LETTERS.

To the estimate of the Bishop's Churchmanship from the able pen of Bishop Coxe, it will not be amiss to add extracts from familiar letters, and a few incidents remembered by friends, which show, on the one hand, his freedom from one-sided views, and, on the other, his strong attachment to the Church, and his readiness to assert her claims.

These extracts will be given in the order in which they were written rather than with reference to the occasions which called them forth.

"Hartford, January 9, 1841. I hear that Mr. John Wayland has become an Episcopalian. It does not much surprise me; as indeed I never can be surprised that a man of learning, candor, and devout earnestness of spirit, should be led to embrace the doctrines and the system of our Church."

"Hartford, July 17, 1843. As to the recent affairs in New York, I am inclined to think that the exact mode of procedure adopted by Dr. Smith and Dr. Anthon was unadvised; but I do not see how any great harm can be done; and, for my part, I am heartily glad that the public attention should be drawn to a thing which ought to be corrected. We must await their explanation; but my impression is from what I have already heard, that in England no person avowing the opinions avowed by Mr. Carey would have been permitted to receive orders. There is an article in the last number of the 'Quarterly Review,' which I have read with much gratification. It is on the rubrics and ritual of the Church of England, and it pronounces all the Tractarian doctrines to be virtually rejected by the Church through its Bishops. As the 'Quarterly Review' has been supposed rather favorable to those writings, it is pleasant to see so decided a rejection of all their novelties. I am sorry that we must have so much controversy all around us, and perhaps amongst us; but it is only one more trial of our fidelity, our meekness and our unity of spirit. When all shall be over, the Church, I believe, will remain as it was before; and men will be but the more convinced that, while it cannot secure its members from human weakness and sinfulness, it has yet within itself such elements of permanence in the truth, as belong to no sectarian body. Bowing in the Creed is an old custom, which I should never have relinquished, and which we follow generally here; but I should not think a formal recommendation of it important, or, unless under peculiar circumstances, expedient.

After all, there are higher things than these; 'yet show I unto you a more excellent way.'"

With regard to some Church controversy he writes:—

"March 5, 1850. However, if we cannot all be entirely of one mind, we may yet strive together for the faith of the Gospel against its common adversary. The controversy only reaches me through newspapers; we have none of it here, but are content to lead men to their Saviour, and to preserve many of them from worse errors than even those of superstition. And God be thanked for the cheerful hope of that world where we shall see 'face to face.'"

To a former classmate and friend, a Congregationalist, he wrote:—

GARDINER, May 2, 1851.

"MY DEAR ——: The change which has been made in the time of the Commencement throws it precisely on the day of our Diocesan Convention. Of course, therefore, it will be impossible for me to be present at the anniversary, and to exchange personal salutations with our old classmates, whom I shall assuredly remember at this season with affection, and with the prayer that much more than an earthly bond may unite our hearts and minds.

I wish I could have said with confidence that our friend had indeed become a devout believer. At the same time, it was to me a matter of great joy that, after having been accustomed from his youth to the influence of the Universalist doctrines, he should have been brought, in connection with a pious wife, into a position in which he would be more or less affected by a constant exhibition of the Gospel through the ordinances of the Episcopal Church. He was certainly much nearer to the kingdom of heaven, as far as the means of grace are likely to lead us to salvation, than before.

The danger which you suggest is one to which my own conscience does not tell me that I am very liable. And I confess that it was not without a passing sensation of pain that I found myself admonished by one who should know me against 'laying too much stress upon the externals of Christianity,' and charged with 'laying too much upon the term Episcopalian.' A little reflection, however, removes that pain. The warning was kindly intended; and the time may come when it may be as needful for me as I acknowledge it to be for some in our communion. But shall I startle you if I say that you lay greater stress than I upon externals? They may be of a different kind; negative rather than positive, but I am mistaken if you do not uphold with more pertinacity the austere, rigid nakedness of one system than I do the touching and solemn beauty of the other. In this respect, too, our 'Puritan ancestors' were by no means wanting. My venerable and pious grandfather, who is the only one of his line beyond my father, of whose religious character I know anything, could not bear the sound of an instrument of music in public worship, and has been known to leave the house of God on its introduction. Was that an example to be followed? But that was the spirit of Puritanism; the piety with which it was joined was not at all peculiarly Puritan. Or, was that an indifference to externals? No; where they were wrong, let us frankly acknowledge it, and not take it for granted that the ways of our ancestors should necessarily be more correct than those of the ancestors of others. If we are to go back, why not to the beginning? There, I apprehend that the study of early Christian history in connection with the Scriptures would show you so much more of Episcopacy than you have allowed yourself to suppose, that you would cease to wonder at the warmth of our attachment to institutions, so many of which have come down to us from times older than Puritanism and than Popery.

I fear that I may have troubled you by this kind of discussion; and yet, though I began it, I am not sorry for it. For, it seems to me better occasionally even to cross the feelings of each other, than that near friends and relatives should settle down into a quiet determination never to speak freely to each other on subjects, on which they look with a common interest, though with views somewhat different; as if they could not speak or be spoken to, without giving or taking offence. In the mean time, be assured, my dear ——, that the bond which unites us is in my view ten thousand times more precious than all which can divide us, while our hearts are really one in our blessed Lord.

Your affectionate friend."

To Mr. Gardiner he writes, March 8th, 1859:—

"There seems to be abroad, in our Church, as far as I can judge from the newspapers, a kindling up of a narrow party-

> spirit, from which I am not without fears of mischief. Whether anything is intended by much which is said, I really do not know; but many people seem determined that the Church shall be practically divided. We greatly want, under God, able, large minds in our ranks, thoroughly devoted to the cause of Christ, and filled with wisdom and zeal. How much do we miss the Bishop of Pennsylvania! But there is nothing to discourage; on the contrary, never was there a better time to live and work, or a grander prospect."

His Churchmanship was of the broadest character. He refused to be classed with any party in the Church, and very rarely used the words High and Low as applied to his brethren; never except in familiar conversation. "Is this a *High* or a *Low* Church Diocese?" asked a stranger. The Bishop, with great good nature, said in reply: "My dear sir, we are not strong enough to indulge in such luxuries."

He never sought to supply the parishes in his diocese entirely with clergymen whose views agreed in all points with his own, but was willing to recognize the capacity of a good man for usefulness, even if they differed on many subjects. On one occasion, when a young clergyman was proposed for a parish in Maine, and a friend of the Bishop, anxious that the harmony of the diocese should not be disturbed, suggested that it might not be pleasant for him to have so very high a Churchman in that position, he put aside the objection with the remark that, if he were inclined to run into extremes he would perhaps do less mischief in that diocese than in one in which he would meet with every encouragement.

Yet he could speak plainly, and on suitable occasions did not hesitate to claim for his office the deference which he would not exact for himself.

> "In one of our parishes a candidate for confirmation was from one of the denominations, and her former minister, upbraiding her for making the change, said to her: 'Why do you talk of Bishop Burgess? I am as really a Bishop as he is.' Hearing this story, he quietly said: 'Tell Mr. —— that, whatever he may call himself, he knows perfectly well that I am something that he is not.'"

The following extract is from a letter from a former Presbyter of Maine:—

"I remember one long conversation with him, in which he spoke of some subjects of public interest, expressing his views upon them very freely. It was about the time that the Bishop of New York issued his pastoral letter in regard to certain irregularities of which some of his clergy had been guilty. Bishop Burgess condemned the course of those clergymen in the most decided language. If he were legislating in the House of Bishops, he might possibly be in favor of a broader platform, but what the law of the Church actually is, is perfectly clear; he should obey it himself and should require his clergy to do the same.

We also spoke of the movement looking toward unity with the Greek Church. The Bishop's opinion was by no means favorable to it. He spoke of the reported superstitions of the Russians; and of the fact that we know so very little of the Eastern Church. He did not think it was possible, with our present knowledge, to act understandingly in the matter. I asked him in reference to the position taken by the Church Journal, that any individual priest had a right to drop the 'Filioque' if he pleased. The Bishop strongly condemned the position as false in itself and tending to anarchy."

From one of the Bishops of the Church comes the following testimony:—

"The unflinching boldness with which he expressed himself, combined with so much gentleness, often awakened my admiration, and never more than in the trying scenes of the Convention of 1865."

Another Bishop writes:—

"What struck me was his deep conviction of duty to God and the interests of the Church; the carefulness with which he came to his conclusions of duty; the unwavering, unhesitating firmness with which he pursued them; how little it seemed to him to be judged of men, when he that judged him and knew his heart was the Lord for whose eye he chose his steps; what tender charity and deep humility mingled with all his thoughts; what purity and absence of all selfishness adorned them; all constituting, under the light of his clear and vigorous understanding, a measure of wisdom which has seldom been excelled in this evil world."

XL.

AS A MISCELLANEOUS WRITER.

THE substance of a valuable and discriminating sketch of the Bishop, as a writer of prose, by the Rev. Robert A. Hallam, D.D., of Connecticut, has been anticipated by other contributions to his Memoir. A few paragraphs may be taken.

"Bishop Burgess, as a writer of prose, may in many respects be looked upon as a model. He drew his words out of the 'well of English undefiled,' and put them together in a clear and natural order that made them the exact expression of the ideas they were intended to convey. His terse and lucid sentences never left his reader in doubt as to his meaning; nor was the reader ever perplexed by pedantic allusions, phrases borrowed from foreign tongues, or figures drawn from sources with which ordinary men could not be familiar. All affectation and pedantry he despised, and the manifestation of it in others moved him to irresistible merriment. His style was peculiarly transparent. The thought shone through it undimmed and uncolored; and in the thought shone out the man, as sincere as was his diction. That was characterized mainly by a calm, even, sustained, rhythmical flow, which made it always agreeable, and when the theme and the feeling prompted, touchingly beautiful and impressive. In an age and a land somewhat given to spurious and overstrained expression, he wrote remarkably clean and quiet English; and without ever straining after elegance or force, he rose upon occasions to a lofty and dignified eloquence. His own pure and refined nature spoke in his words and forms of utterance. Seldom is the man more distinctly seen in his writings.

Bishop Burgess did not publish many books. He was too busy and too much devoted to his official work to give the necessary time to a department of usefulness, which he might have occupied with honor to himself and benefit to men. Intent upon one thing, nothing else was ever allowed to interrupt it, or come in competition with it. 'The Last Enemy,' a volume of printed sermons, and 'Pages from the Ecclesiastical History of New England,' are the only books of prose of any considerable magnitude.

His 'Last Enemy' is a very remarkable book, unique, original in its conception and execution. It is a complete anatomy of death, and might stand beside Burton's 'Anatomy of Melancholy,' though without the quaint humor of that singular work. One wonders how he ever contrived to heap together such an immense collection of facts. Yet this was characteristic of him. He was a walking magazine of facts. This in many men might be slender praise; for the memory that simply gathers facts to lie loose and barren in the mind is seldom allied to great qualities. But in Bishop Burgess it was praise. For in his mind facts became alive, and were turned to useful account. They became the basis of arguments and conclusions, and in carefully considered generalizations told upon the minds of men with efficient force. A sweet spirit of pensive reflection pervades the book. Its Christian doctrine and sentiment fit it to do good to the souls of men. It exhibits death from the Christian standpoint, and in terse and forcible language directs man to Him, who 'by His death hath destroyed death,' and by whom 'The Last Enemy' is effectually overcome.

His 'Pages from the Ecclesiastical History of New England' came out anonymously, and its appearance excited much attention and called forth not a little curiosity and wonder. By most it was attributed to some Congregational minister who had lived through the events it so minutely and accurately described.

It was Puritanism in its American phase unmasked, and yet so fairly and so gently that no charge could be brought against it either of misrepresentation or hostility. That a young Episcopal Clergyman—and such then was Bishop Burgess—had done such a service, men could not easily believe. The Bishop's fondness for facts and skill in using them showed themselves very advantageously in this little work.

His tract on 'Adult Baptism' has proved a very useful auxiliary to the clergy in their parochial duties. The evil at which it aims is rife in a country where, though it is called Christian by courtesy, so large a part of its people are suffered to grow up without initiation into Christ's flock, and are taught to think lightly of His ordinances. The calm good sense that pervades it, and the happy way in which, while it maintains the claims of spiritual religion, it avoids the extravagances of sensible conversion and emotional experience, render it a most valuable help to the Ministers of Christ's Church, in dealing with those who either rationalize away the obligation of baptism, or render it the mere badge of a sudden and violent change of character.

The 'Stranger in the Church' is a simple and judicious explanation of our worship, designed to instruct those to whom, from want of familiarity with its peculiarities, they are perplexing and perhaps offensive. It gently removes misapprehensions, combats prejudices, enlightens ignorance, conveys needful information, and helps the 'Stranger' to overcome his strangeness, and make himself at home in our holy places. Few tracts are more useful to a minister of the Church in dealing with those cases of awakened curiosity or incipient proselytism, which are everywhere encountered.

To a higher range in theological literature belongs the Bishop's admirable charge on the 'Personality of the Devil.' On this important subject it is an exhaustive and unanswerable argument. It powerfully and successfully combats the skepticism, not now, alas, of a learned class, but to a sad extent of the popular mind also, by which 'the god of this world' is reduced to a mere imaginary impersonation, the fruit of Jewish superstition. So Satan disappears and with him vanish responsibility, law, punishment, a judgment to come, and a future retribution; and Christianity degenerates into a republication of the religion of nature, garnished with a few current names and phrases to keep up its credit as a sacred system among men. To those whose minds are disturbed with doubts on these great and solemn questions, and to the ministers of the Church in their conflict with the mischievous errors of modern rationalism, the Bishop's charge will remain an armory whence they may draw effective weapons of defence and refutation.

An article of the highest merit and value, on the Protestant Episcopal Church, published in the Bibliotheca Sacra, deserves to be especially noted. It was one of a series by ministers of various denominations, and was designed to present the Church to general readers; many of whom were already prejudiced against her. It may be characterized as temperate but decided; outspoken yet conciliatory; with nothing of loose or low views; a pattern for treatises upon questions of a controversial character.

'The Last Journal' of the Bishop, pp. 83, written not for publication but for the gratification of family friends, and published after his death, is an account of some of the incidents and scenes of his voyage for health and for visitation among the West Indies and to Hayti. It is full of fresh and delightful descriptions, and sweetly notes the uneventful days, which drew towards the close of an earthly life ever marked by faithful service to the Lord."

XLI.

AS A POET.

From his childhood, Bishop Burgess not only wrote verses, but was a poet. The earliest of his poems which was published was entitled "The Martyrdom of St. Peter and St. Paul," and was recited before the Rhode Island Alpha of the Phi Beta Kappa Society, at its anniversary, September 3, 1834. He says of it, "It was projected and begun during a short residence in Rome. Around that mighty metropolis of the earth, the history of all ages seems to have revolved; and one is there continually discovering some link of connection between the ancient and the modern. Such a link I thought I saw in the tradition of the martyrdom of St. Peter and St. Paul." This poem, while it abounds with classical and historical beauties, is full of the faith which reverences the early years and deeds of the Church, and of the piety which imitates the early martyrs.

Another poem of some length, entitled "The Death of St. John," has its scene in Ephesus, but is like the other in spirit and in style. Except that we were assured of it in a foot-note, one could hardly believe that this is fanciful in its origin, and has not a foundation of tradition or ancient story.

The longest of all his poems was written in the year 1827, shortly after his graduation from College. It is "The Family Burial Place," and has such naturalness of pious thought and feeling, that all on reading it have believed it to relate the history of some family, and to describe some burial place in the retired parts of New England. This poem was never published in the Bishop's lifetime.

In the year 1840, Mr. Burgess, then a Rector in Hartford, wrote and published "The Book of Psalms, translated into English Verse." Twenty years later, with the earnest desire that the Psalms in verse might regain their old place in the public worship of the Church and in the private devotion of its members, he published "The Metrical Psalter." Both these, through all the changes incidental upon versification, hold fast the sense of the Hebrew text, and have the faith and fire of the Psalmist. They have been held, especially the Metrical Psalter, by the most searching of the critics of our land and of England, to be among the very best of all the poetical versions of the Psalms ever published.

During the latter part of his residence in Hartford, about the year 1844, he published anonymously a poem in two parts, called "The Strife of Brothers." Its title and date, while yet the excitement about the Oxford Tracts was fresh, show its design. Catholicus and Irenicus are presented as contending, with brotherly feeling and earnestness; the former longing for the renewal of a Catholicity too much tainted with the spirit of mediæval error, and the latter anxious for the prevalence of views which seem in some of their phases almost too loose for a well-grounded creed and an apostolic polity and ritual. The field remains with Irenicus, and the after life and career of the Bishop show that, with such peaceful and loving recognition of the worth and intentions of all Christians may abide positive convictions of the claims of the Church, and steadfast loyalty to all her standards and traditions.

On the 4th of August, 1847, Dr. Burgess delivered before the House of Convocation of Trinity College a beautiful poem, entitled "The Poets of Religion." In it they are sweetly commemorated. In answer to a request for a copy for publication he wrote, "Nothing but a desire to advance in any manner the interests of our endeared institution, and a wish to cherish among our educated men the honor and the love of sacred and generous poetry, persuaded the writer to undertake the task of delivering a poem. Nothing else has induced him to consent to its publication."

Besides these may be mentioned "The Hours," twenty-four impressive and graceful verses, one for each hour of the day; the short poem written at the time of rebellion and strife in his native Rhode Island, 1842, set to music, and sung throughout the State; the patriotic pieces called forth by the late war for the preservation of the Union, those which were written for anniversaries of Colleges and Schools, and especially the elegant and inspiring proem of his book, called "The Last Enemy Conquering and Conquered."

The Bishop, though appreciating poetry in every form, never wrote blank verse. His lines seldom or never offend the strictest rules of measure or rhyme. His subjects are pure and elevated, and his style polished and refined. The love of Christ and the desire to glorify Him are the inspiration of all, and where these appear not directly, the effort to do good to men is very plain. The closing stanza of his poem on the "Poets of Religion" may be quoted as illustrating the spirit which framed all his poetry.

> "THOU, on whose altar all my toils are laid,
> Accept e'en this; this too becomes Thy shrine;
> Thy children come, nor thankless nor afraid,
> For all they have and all they are is Thine!
> Song is Thy gift: be here that gift divine,
> Winged by Thy love, and chastened by Thy fear,
> And while, like setting stars, our lives decline,
> Still in the East let purer orbs appear,
> And strains that seraphs sing find answering accents here."

Of Bishop Burgess a fellow "poet of religion" writes, "Among the Poets of Religion whom he has so felicitously celebrated, he has all unconsciously inscribed his own name; and I rejoice to believe that when our native land, in due time, shall have largely identified itself with the Church of which he was a Bishop, the place assigned him by competent criticism will be such as shall make his poems no inconsiderable part of the life-work, by which he, 'being dead, yet speaketh.'"

XLII.

AS A PATRIOT.

A LARGE part of this section is from the pen of the Rev. Francis Vinton, D. D., to whom this memoir is elsewhere indebted.

Those who watched the actions of the Bishop in his early life and the earlier part of his ministry, and listened to his words, were conscious that in him dwelt real patriotism, ardent, self-denying, constant. A true son of Rhode Island, he sustained in every emergency the faithfulness and love of his own country, so characteristic of the natives of that little State.

When the rebellion of 1842 in Rhode Island threatened to destroy the authority of the government, he penned a spirited and much admired poem, which was set to music, and sung throughout the State. Two of its verses are here given. The references to the seal of Rhode Island, an anchor with the motto now placed upon our national coin, "In God we trust," and to the name of the chief city, Providence, and its founding by Roger Williams, will be easily recognized.

"O gallant band of spirits true,
  Still bear that stainless shield;
That anchor clung, the tempest through,
  That hope, untaught to yield!
Fair city, all thy banners wave,
  And high thy trumpets sound!
The name thy righteous father gave
  Still guards thee round and round!
The land that first threw wide her gates,
  And gave the exile rest,
First arms to save the strength of States,
  And guards her freedom best.
O ever thus, dear land of ours,
  Be nurse of steadfast men;
A firmer fort than hills and towers,
  On rocky pass and glen."

From this spirit he never turned aside. His labor and care and pen were freely given to whatever might promote the good of citizen or city, of child or adult, or the cause of education or of public morals, to the last.

He was accustomed to cast his vote in all national elections, and sometimes in important municipal elections. He was interested as a Christian citizen, that the officers of the State, in all its departments, should be Christian men. His letter to Mr. R. H. Gardiner, of Gardiner, his home during his episcopate, urging him to accept the honorable office of Mayor, at the inauguration of the city government, testifies to his judicious concern in public affairs.

Feb. 4, 1850. "Will you permit me to add the expression of my earnest wishes to that of the great body of our citizens, and especially of the better and more thoughtful amongst them, that you may still be induced to accept their call to the office of their Mayor? It really seems, on historical grounds, hardly to be tolerated, that Gardiner should be made a city during your lifetime, and you, every way the person best qualified in other respects, not to be recorded as the first holder of this office. The desire of the citizens to give it to you, ought at least to appear hereafter; but this, although a consideration of real importance, is but the smallest.

Probably the character of our new city may not a little depend on the auspices under which it is started. It may take a kind of type for many years from the spirit and the persons that may preside during the first year. It is of great importance that our best men should be willing to discharge the necessary offices, and not permit them to pass into the hands of those who have only narrow views, or selfish and time-serving purposes. If you are Mayor, there is no citizen who will not be willing to take office under you; but should some gentleman be elected to the first seat in the municipal magistracy who very possibly may be if you decline, there may easily be a general shrinking from participation in the government. A mean or partisan spirit may prevail in the city councils; an indifference with regard to the best interests of the community; and many years may pass before the impression thus fixed upon the character of the place can be removed.

It is true that I seem to be rather travelling out of my own sphere in speaking of such subjects; but my earnest desire for the promotion of all the highest interests of the community, and the fact that men of all parties are united in the wish, may excuse the interference."

But the patriot in the councils of the Church demands chiefest memorial.

In the crisis of the late Civil War, Bishop Burgess evinced the characteristics of his boyhood while he illustrated his views of the relations between the Church and the State.

The State was assailed; the Union was threatened; the life of the Nation was in jeopardy. Bishop Burgess instinctively came to the rescue of his country, battling against rebellion, not with carnal but with spiritual weapons, mighty through God, to the pulling down of strongholds. He abhorred that theory of the Church which so lifted her above the world as to deprive her of sympathy in human, secular concerns. She was not "of this world" by the token that she "was not from hence," in her origin and her authority. But as a divine society, and "the kingdom of heaven" in earth, she touched man in all his interests, in all his aims, in all his motives, in all his duties; directing and sanctifying them, lifting them out of earthliness to holiness. While, therefore, Bishop Burgess would ever render unto God the things that are God's, so likewise he would render unto Cæsar the things that are Cæsar's.

In the great rebellion he discerned the powers in the State, "ordained of God," to be profanely threatened. He had ever evinced earnest fellowship with the lawful authority of his native and adopted States, and now, when the larger interests of the people and of generations to come, were jeoparded by the southern rebellion, he could not but be roused with sacred ardor, as intense as his calm nature could express, to vindicate the union of the States of the nation and to inculcate the obligations of all Christians to defend their country, by prayer, by firmness, by speech, by writings uttered in love, and, if need be, by the stern arbitrament of arms.

Accordingly, he was among the foremost in the House of Bishops, in the General Convention of 1862, to recommend a Pastoral Letter, which should teach the people and the Church their imminent obligations to their country. The majority of the lower House were in sympathy with the Bishops. Yet, there was a minority of both Houses who were outspoken and earnest in deprecating any political action by the General Convention.

Bishop Burgess endured his share of obloquy, erect in the consciousness of right. And during that fearful war he maintained the integrity of his convictions with a charming serenity and with exemplary courtesy.

The General Convention of 1865 met in Philadelphia just after the war was ended. Two of the Southern Bishops appeared, with a few deputations in the lower House, who were received with warm welcome by the Bishops, Clergy, and Laity. It is worthy of remembrance that, in the General Convention of 1862 in New York, pews were assigned to the absent deputations, and their dioceses were called by the Secretary in the faith of unity, and as though no disruption of the Church had really occurred.

That Convention, through the Bishops, had also appointed a day of fasting and prayer, and in the form set forth, God was invoked, to the effect that He would bring back our misguided fellow-citizens to a better state of mind, and that He would grant that the authority of the general government should be extended over all the land.

At the Convention in 1865, after the cessation of war, the names of the Southern dioceses were again called, to which North Carolina, Tennessee, and others present answered by their deputies. On the second day of the session Bishop Burgess presented resolutions appointing a day of thanksgiving and praise to the Lord, who had answered the prayers of the Church, had restored in all the land the authority of the National Government, had re-established the unity of the Church and had conferred other mercies. These resolutions were later referred to the five senior Bishops.

At the eighth day's session the Presiding Bishop submitted the report from the Special Committee on a day of Thanksgiving, agreeing with these resolutions, which is quoted at length upon pp. 255 and 256 of this memoir. The report was adopted.

It was evidently most fitting that the Church in council should thank God for the happy issue which the Church in council had prayed Him to grant.

Yet, when the Bishops of North Carolina and of Arkansas begged leave to be absent from the proposed assemblage for Thanksgiving, on the ground that they had not joined in the prayers at the last Convention, and that their presence at the thanksgiving might compromise them with their Southern brethren, who were not as yet fully reconciled to the supremacy of the authority of the United States; instead of excusing them, the House of Bishops amended the report of their Committee by striking out the political topic of thanks "for extending the authority of the general government over our whole land." On this condition the Southern Bishops joined in the offices of thanksgiving.

When the message from the House of Bishops reached the lower House, a spirited and persistent effort was made to ask the Bishops to include the political topic in the subjects for Thanksgiving.

The Christian consistency of thanking the Father of all mercies for granting what the Church had prayed for, was an argument at once pious and unanswerable. But the fond desire of conciliating the Southern brethren, and of evincing the reunion of alienated dioceses, was paramount to the motives of Christian consistency. Those deputies who were on principle averse from introducing any political allusion to the State, either in prayers or thanksgiving, were reinforced by those who would remove every impediment to a cordial and immediate acquiescence of our Southern brethren, so that a large majority voted the proposition down. The House of Bishops were accordingly not requested by the lower House to reinstate the political topic in their proposed thanksgiving. Bishop Burgess was prominent in protesting against the mutilation of the resolution reported by the Committee of the House of Bishops, urging, with his great power, the arguments of duty to God, and of justice to the nation, while he was second to no one of his peers in mercy and loving kindness towards his brethren and fellow-citizens of the South.

It is difficult to repossess the warmth of past emotions, or to realize the strength of passion excited in a debate, after the controversy is extinguished. We saunter amidst the embers of a conflagration and turn over its ashes, without a due conception of the flames that produced them.

The opposition to the protest of Bishop Burgess and his colleagues in the House of Bishops was positive and pertinacious. Time and God's grace and the happy continuance of union in the Church and the country, have allayed the passions and sweetened the acrimony of the contestants.

Bishop Burgess parted with his brethren, never again to meet them in council, with sweet benignity and conscious rectitude. He bore all reproaches meekly, while he received applause with characteristic modesty. His action in the House of Bishops was freely discussed, and by some misrepresented. But he was ever ready to explain and to justify the reasons of his course to all who had a right to inquire of him.

Some extracts from the correspondence of Bishop Burgess, during the terrible strife of brothers in our land, well and truly illustrate the subject of this Section.

"Feb. 28, 1861. The destinies of our country are in higher hands; and it seems to me that, thus far, God has wonderfully prevented the consequences which might have been expected, as both natural and just. I cannot feel that the people of the North have much cause to accuse themselves, and a good conscience makes men strong in evil times. We have sinned much, but not, I do believe, in our reluctance to sustain or extend the dominion of the system of slavery. At present, the prospect seems somewhat more hopeful; and I do not give up the idea of a full reunion within a year or more. The Church must doubtless follow the States."

The same patriotic feeling pervades every line of the following letter. Informed of the fall in battle of a gallant young man, Major of one of the first enrolled regiments from Maine, he wrote:—

GARDINER, June 5, 1862.

"MY DEAR MRS. S.:

Rev. Mr. Durell has informed me that he discharged the sorrowful duty of bringing to you the tidings which at this time you most dreaded to receive. They could not be quite sudden to you, since you knew that there had been a battle with great loss of life, and knew the gallant determination of your son to do his duty to the utmost. But he had been saved through great perils before; and you had no more cause for special apprehensions than hundreds besides; and I suppose that such a blow cannot be materially lightened by the circumstances of the intelligence.

I almost tremble to think of your loss, too, when I remember how recently you have spoken to me with such affectionate pride and maternal confidence, of his career, of his letters, of his principles, and of his love. All that made him so dear to your heart only adds to the severity of your bereavement; and yet it brings also comfort such as nothing else could give. You have lost one of whom you will never think with pain except because he is gone so early. No shame or stain rested upon him; he had done great honor to his family, his education, and his State and Country; and he died in the best cause in which a patriotic man could expose himself to the perils of war. All the honor which is ever paid to the departed will attend his memory; and his name will be written on one of the brightest though saddest pages in the history of his native land.

He was hardly known to me except through what I have heard from your lips, and through the general testimony to his brave and soldierly conduct. But your own statements had given me such an impression of his worth that I can deeply feel with you and with his brothers. I was deeply struck with your account of his calmness, resolution, and preparation on the eve of danger and of battle; and it gratified me to hear of his earnest attachment to the Church and his pleasure in its worship. Many a thought of early death had been in his mind within these few months of peril. You mentioned that he was accustomed to arrange all things before a battle, so that all might be order if he should fall. I trust that, in the depths of his heart, he committed himself to the mercies of God through his Redeemer. It must have been so, it would seem, with one so thoughtful and so earnest in his earnest work.

'Greater love hath no man than this, that a man lay down his life for his friends.' It is in behalf of us all that these brave young men have been willing to expose and, if it pleased God, to lay down their lives. They stood between us and the terrible calamities which have overhung our country and threatened its destruction. They have died, that all which we enjoy might be preserved for those who shall come after us. 'Greater love hath no man than this.' I cannot believe that any one who dies thus at the post of duty, for the sake of his brethren, would have been a gainer by living longer. The hairs of their head were all numbered by Him who best knows the time when each may most fitly be removed, and most kindly.

To Him and His grace, my dear Mrs. S., I commend you and your sorrows. It is little which we can do for one another under afflictions like this; but there is something in the true expression of sympathy, in the assurance of respectful remembrance of the departed, and in any words which point us to the 'God of all comfort.' All who have known your son and his home, and all who feel the debt of our country to its noble defenders, give you their sympathy, and hold his memory in their affectionate and grateful reverence. May God afford you His own still better consolations, and open to you the clear prospect of those scenes of a brighter, better country, where 'there shall be no more death!'

I am, my dear madam,
Very sincerely yours."

The next letter of the Bishop seems almost to require that of Rev. Mr. Bacon to the Editor for its full explanation. It is, therefore, inserted.

New Orleans, December 31, 1866.

"Rev. A. Burgess, D. D.

Reverend and Dear Sir: I have seen lately a request published for the sending to you of any letters of Bishop Burgess of general interest, to be used in preparing a biography of him. Though my acquaintance was but slight I had long regarded him with great admiration and reverence as the first man, take him all in all, in our American Church. It has occurred to me that the inclosed letter, which I treasure very carefully and beg may in no case fail of being returned to me, might be of value as showing his 'meekness of wisdom,' in treating of the very delicate questions which arose in the Church during the late terrible troubles. I can see now that he was wiser than I, about what I had the opportunity to know much better. Perhaps one in the midst of this terrible whirl of passion and conflict might plead his very proximity to its facts, as an excuse for his misapprehending of them.

Then again, when it so happened by God's Providence that I stood really alone in this Diocese, in adhering without a moment's waver to the National Church, such words of sympathy and good cheer as were in that letter, were a great comfort in the midst of the painful estrangement of beloved brethren, and the crushing isolation of the soul. It was balm upon a bleeding heart.

Thanks be to the Lord the Saviour! unspeakable thanks that things have been already put in such a beautiful train of reconciliation and restored love among brethren in the Church, whatever disorders may prevail in the State. Our new Bishop is full of the spirit of 'truth, unity, and concord.' I am sure you will be glad to know this from the Southwest in your Northeastern corner of the Church; though I intended only to introduce the inclosed letter, and beg that if you don't think it of use for your purpose you will immediately inclose it; and if you think otherwise, return it as soon as possible for fear of loss.

Your brother in Christ,
Thomas S. Bacon."

Gardiner, February 23, 1863.

"Rev. Thomas S. Bacon:

Reverend and Dear Sir: I have received and read with much interest your circular and the annexed letter, in which you ask not only prayers and sympathy, but emphatically counsel. Conscious as I am of the importance which, in such circumstances, may be attached to the expression of opinion, I cannot hesitate to communicate my own in reply to such a request, small as may be the intrinsic value of any sentiments of mine.

It appears to me that your position is entirely right, with a single exception. That exception is where you call upon members of other congregations of the Church, who are not satisfied with the changes made in the Liturgy, to join you. I doubt whether they form an adequate cause for separation from one's Parish and Minister. But, otherwise, I think that your ground is that which should be occupied by every clergyman in New Orleans.

It is not for the Church to decide who shall be the rulers of the land. The Church prays for them when their authority is settled, and continues to pray for them till it is quite overthrown. To cease praying for them before this, is to take part in the revolt against their authority, unless you act under force.

There is no question that New Orleans is now a city in the possession of the Federal Government. If you dare to take, as a citizen, the position of allegiance to that government, certainly no ecclesiastical relation to the Diocese of Louisiana can interfere with your full use of the Book of Common Prayer, as you promised at your ordination. Let others find excuses for their conduct; yours demands none.

I can only 'counsel' you, my dear brother, to walk with great prudence, circumspection, and firmness, and wait till the good hand of God shall reveal the issue. Should it be as I trust and believe it will, that Louisiana and the Mississippi shall still be strongholds of the power of the United States for coming ages, you will be gratefully remembered hereafter for this good service to the sacred cause of our country, and for your manly resistance to the wicked effort to throw the influence and voice of the Church into the scale of the rebellion. May God strengthen you and uphold you till the day of concord and restoration!

I am, very sincerely,
Your brother in Christ."

But this kind of correspondence was not confined to those who could claim even "a slight acquaintance with the Bishop."

Soon after his return from the Convention of 1865, he received a letter from a clergyman in Virginia, asking an explanation of the course pursued by the minority. If it were thought right to insert his whole answer, it would add to the general interest, but respect for the wish expressed by the Bishop in the concluding paragraph, has led to large omissions.

GARDINER, December 7, 1865.

"REVEREND AND DEAR SIR: I thank you for the very honorable confidence in me which your inquiry supposes, and which you have so kindly avowed. My appreciation of it will be best shown by a thoughtful and candid reply, such as may really help to guide your judgment in circumstances so peculiar.

Do not, in the first place, exaggerate the bearing of the facts themselves. The majority in the questions with which we are concerned was not all of one ecclesiastical party, and the minority of the other."

Here follow the names of many, both Bishops and Presbyters, who were with the majority, though they are 'men never reckoned as High Churchmen,' and of others, decidedly not Low Churchmen, who voted with the minority.

"This is sufficient to show that it was no party question.

Then, as a mere fact, let me beg you to ask once more, wherein the minority violated that charity which 'rejoiceth in the truth?' Did we purpose any attack upon the Southern members of our Church, any impediment to union with them in perfect harmony, any measures of exclusion, any conditions, humiliating or otherwise? Did we say anything or do anything uncourteous or unkind? The letter of Bishops Atkinson and Lay exonerates us. I suppose that you and your brethren have far too much manliness to wish to be soothed and caressed, or to think or speak much of 'feelings,' whether flattered or wounded, at a time of such great issues. Perhaps you will even agree with me that, after the tremendous events of the last four years, a certain sober dignity might better become our first meeting, than the light and speedy forgetfulness of friends reunited after some slight misunderstanding.

It comes to this: that the majority manifested, as you deem, a kinder and more charitable spirit towards the Churchmen of the South, inasmuch as they were willing, for their sake, to avoid every expression in which any citizen of the South could not concur. I am not disposed to deny that the Evangelical Churchmen of the North, and many besides them, do believe it to be the Christian duty of the Protestant Episcopal Church in the United States to give a loyal and religious support to the constitution and government of the United States; and that, one and all, they hold personal freedom to be a blessing and a right, which they must rejoice to see enjoyed by all men. And they had some ground to suppose that their Southern brethren, as citizens of the United States, would, though possibly with some sacrifices of personal sentiment, acquiesce in the general acknowledgment of these principles, under which they and their posterity are to live.

* * * * * * * *

No one in the majority supposes any such motive as a special affection for our Southern brethren, or a sentiment of magnanimity. It is not the occasion for any such holiday displays; and good men, meaning to do justice, to recognize rights, to show all tenderness and sympathy, yet feel that the close of such a struggle is not a time for compliments and chivalrous courtesies. We have maintained the integrity of our country through these years of bitter war, at the cost of innumerable deaths; of sufferings, and bereavements never to be told; of a burden of national debt which is felt every hour in its pressure on all; of the ferocious assassination of our good President; of the vast starvation of prisoners; and not least, of the woes which our armies inflicted, and which you still endure. All this was caused by the determination to sustain, extend, and perpetuate what your Presiding Bishop calls the 'sacred trust of slavery;' and his public appeal to the judgment seat against the Northern Bishops and Clergy as guilty of all, and especially of the death of that Bishop who took the sword, remains unrevoked. Now if any Southern Churchman hated the war, and gladly sees slavery cease, he has a large place in the hearts of all of us, High or Low; we all love him warmly. Beyond this, we all desire the harmonious operation of our Church organization throughout the land. We know, in the Church, no 'South.' Virginia is as Wisconsin. The Bishop and deputies of each Southern Diocese had their rightful places, to which they would have been heartily welcome. * * * * * * * *

We were all ready to act with all paternal kindness; we said no word, and should have said none, that would give unnecessary pain. The majority, for the sake of the object in view, were willing even to humiliate themselves, to shrink from obvious duties, and almost to accept conditions from those who should resume their places. But neither they nor we could recognize any claim on the part of Southern Churchmen, who had deliberately united in the rebellion, to such eager and joyous testimonies of affection on our part, as might have seemed to imply that it was all the same, whatever course any one might have taken, and that there was no responsibility, anywhere, for the past. If their conscience acquit them, well; but it is not for us to hasten to assure them that there has been no sin.

The Diocese of Virginia has but one course of duty. It has always been one of the Dioceses of the Church in the United States. While the Confederacy was a *de facto* government the Diocese submitted, though too willingly, to a necessity. As soon as the Confederacy fell to the ground, the 'Southern Church' ceased with it to exist in that character. Each Diocese was where it was before. There is no need of any return; you are there already, by right and duty, and have only quietly to conform to the doctrine, discipline, and worship, to which each clergyman promised such conformity at first. To be in a state of separation, since the fall of the Confederacy, is strictly schismatical. Circumstances may excuse some little delay; but Virginia, balancing the question of return, is very like Virginia standing between the United States and the Cotton States, more than four years ago, and claiming to be umpire. The vote which the Diocese may pass may much affect its present peace and honor; but the ultimate result will be the same. In the mean time, what a pitiable spectacle would that Diocese present, should it try to go on as an Episcopalian sect or schism, founded on the violation of the vows of its Bishops and Clergy, and striving to keep up the attitude of the great treason in the Church, which, in the State, no treason could maintain! How disastrous to the Evangelical cause, should it be supposed to be identified with any such undertaking!

As to the rest, my dear sir, leave it to time, to the government of God's providence, and to the power of His grace. He will bring us together, as closely as He sees to be good, if we look to Him with a single heart, and we can trust Him with His truth and with His cause.

I am not authorized to speak on the part of any section of the Church; and have endeavored, while acting conscientiously and with honest adherence to the truth of the Gospel, not so to be bound to any party that any independent action could bring upon me the reproach of abandoning my principles. You will receive my remarks as those of one who cordially wishes, with you, that no unfriendliness of feeling may separate those in heart who love one Lord, and see His truth alike.

As it is possible, also, that others with whom I generally concur, might not be with me in all that I have said, and as my office might possibly be supposed to add some weight to my words, if they were repeated in your region, I must desire that you will not make use of this communication, except for your own satisfaction. I am, Reverend and Dear Sir,

Very sincerely,
Your brother in Christ."

XLIII.

LIST OF PUBLISHED BOOKS OR PAMPHLETS.

The preparation of the following list is by the kindness of the Rev. William H. Brooks, D. D., once a Presbyter of Maine. No list has been kept of many valuable contributions to magazines and periodicals.

"Because the Preacher was wise he * * taught the people knowledge: * * and that which was written, was upright, even words of truth." *Ecclesiastes* 12: 9, 10.

1. 1834. The Martyrdom of St. Peter and St. Paul. A Poem delivered before the Rhode Island Alpha of the Phi Beta Kappa Society, at their anniversary, September 3, 1834. pp. 48.

2. 1840. A Sermon on the Loss of the Steamer Lexington.

3. 1840. The Book of Psalms, translated into English verse, with notes. pp. 276.

4. 1841. St. Paul rejoicing that Christ was preached, even amidst errors. A Sermon preached at Christ Church, Hartford, from *Phil.* 18: 1, on the evening of the fourth Sunday after Epiphany, January 31, 1841. Printed by request. pp. 13.

5 and 6. 1843. Two Funeral Sermons.

7. 1844. The Strife of Brothers. A Poem. Anon. pp. 48.

8. 1845. The Missionary Heart. A Sermon from *Romans* 9: 3, preached at the annual meeting of the General Board of Missions, in St. Bartholomew's Church, New York, on Wednesday evening, June 18, 1845.

9. 1847. Pages from the Ecclesiastical History of New England, during the century between 1740 and 1840. First published anonymously in the "Episcopal Observer." pp. 126.

10. 1848. The Stranger in the Church. A Tract. pp. 23.

11. 1850. The Passage into the Ministry. An Address delivered in St. Peter's Church, New York, to the graduating class of the General Theological Seminary, at the commencement, June 27, 1850. Printed at the request of the Trustees. pp. 18.

12. 1850. Great Principles. A Charge (the first), delivered to the Clergy of the Diocese of Maine, at the Annual Convention, held in St. Stephen's Church, Portland, July 10, 1850. Published by vote of the Convention. pp. 17.

13. 1850. The Last Enemy, Conquering and Conquered. pp. 330.

14. 1851. The Lowliness of the Episcopate. A Sermon (*St. Luke* 22: 26–27) preached in St. John's Church, Hartford, October 29, 1851, at the Consecration of the Rev. John Williams, D. D., as Assistant Bishop of the Diocese of Connecticut. Published by request. pp. 21.

15. 1853. The Duty of Christian Ministers towards young men and men of mature years. A Charge (the second) delivered to the Clergy of the Diocese of Maine, at the Annual Convention, held in St. Stephen's Church, Portland, on Wednesday, the 13th of July, 1853. Published by vote of the Convention. pp. 20.

16. 1853. Preface to the Frontier Missionary. pp. 4.

17. 1853. Sermon preached at the Consecration of the Rev. William Ingraham Kip, D. D., Missionary Bishop of California, October 28, 1853.

18. 1854. The Modern Necromancy no argument against the Gospel. A Lecture (*St. Luke* 11: 19) in the course of Philadelphia Lectures on the Evidences of Christianity, 1853–1854. pp. 17.

19. 1854. Adult Baptism. A Tract. pp. 24.

20. 1854. Going up into the Temple to pray. pp. 12. This Tract contains the substance of a sermon preached at the Consecration of St. Peter's Church, Rockland, Maine, on the 8th of June, 1854. The Maine Board of Missions deemed its circulation, in the form of a tract, sufficiently desirable to justify a request on their part, for its publication in that manner.

21. 1854. A Discourse delivered before the Maine Historical Society, at Brunswick, August 2, 1854. 4th vol. of Maine Historical Collections.

22. 1854. Sermons on the Christian Life. pp. 316.

23. 1856. Principles on which the Church has erected its

system. The third Charge to the Clergy of the Diocese of Maine, delivered at the thirty-seventh Annual Convention, in St. Mark's Church, Augusta, on Wednesday, the 9th of July, 1856. Published by vote of the Convention. pp. 21.

24. 1857. Catechism on the Church Catechism. pp. 267.

25. 1859. The Personality, Kingdom, and Power of Satan. A Charge (the fourth) delivered to the Clergy of the Diocese of Maine, in Grace Church, Bath, at the Annual Convention, July 13, 1859. Published by vote of the Convention. pp. 23.

26. The Love of Zion. A Sermon (*Psalm* 122: 9) preached in St. James' Church, Richmond, on Thursday, October 13, 1859, at the Consecration of the Rev. Henry Benjamin Whipple, D. D., as Bishop of the Protestant Episcopal Church in the Diocese of Minnesota. Published by request of the Deputation from Minnesota. pp. 15.

27. 1860. To represent and fulfil the Divine promises, the design of the Church's existence. A Sermon (*Acts* 2: 39) preached in Trinity Church, Boston, on Wednesday, September 12, 1860, at the admission of the Rev. Frederick D. Huntington, D. D., to the Holy Order of Deacons. Published by request of the Clergy present. pp. 20.

28. 1860. The character which is the just end of a true education. An Address delivered at the Anniversary of Miss Draper's Seminary, in Christ Church, Hartford, Connecticut, June 21, 1860. Published by request. Two editions. pp. 22.

29. 1860. The Secondary Benefits of the Prayer Book. A Sermon (*Deut.* 31: 19) preached at the Anniversary of the Bishop White Prayer Book Society, on Sunday, October 14, 1860, in St. Luke's Church, Philadelphia. pp. 18.

30. 1861. The Hours. A Poem. pp. 24.

31. 1862. The Value and Efficiency of the Ministry. A Charge (the fifth) delivered to the Clergy of the Diocese of Maine, in Christ Church, Gardiner, at the Annual Convention, July, 9, 1862. Published by vote of the Convention. pp. 22.

32. 1862. Who was Richard Seymour? and why should he be remembered with honor? Address at the Popham Celebration, August 29, 1862. pp. 4.

33. 1862. The Nobleness of Theological Studies. An Inaugural Discourse delivered at the opening of the Divinity School of the Protestant Episcopal Church, at Philadelphia, in St. Luke's Church, on Monday, September 29, 1862. pp. 22.

34. 1862. Christian Books. A Sermon (*Isaiah* 28: 10) preached in Trinity Chapel, New York, before the General Protestant Episcopal Sunday School Union and Church Book Society. pp. 23.

35. 1864. Sermon on the Death of the Hon. Robert H. Gardiner.

36. 1864. The American Metrical Psalter. pp. 284.

37. 1865. An Address delivered in Christ Church, Hartford, at the Funeral of the Rt. Rev. Thomas Church Brownell, D. D., LL. D., third Bishop of Connecticut, January 17, 1865. Published by request of the Bishops and Clergy present. pp. 16.

38. 1866. Last Journal, from December 27, 1865, to April 20, 1866, with an Introduction by the Bishop of the Diocese of Delaware (A. Lee). pp. 83.

39. 1867. A Letter to a Preacher of Universalism. pp. 54.

40. 1868. Poems, with an Introduction by the Bishop (A. C. Coxe) of Western New York. pp. 276.

"This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord." *Acts* 18: 25.

XLIV.

STUDENT AND HONORARY DEGREES.

The degrees of Bachelor and Master of Arts were taken by Mr. Burgess in course in 1826 and 1829. In 1845, the degree of Master was conferred upon him by Trinity College. In 1847, in August, from Union College, and in September, from Brown University, he received the degree of Doctor of Divinity. This degree was subsequently conferred by the Bishop's College, See of Quebec.

XLV.

THE PRESENTMENT OF BISHOP DOANE, OF NEW JERSEY.

A memoir of Bishop Burgess cannot rightly omit a statement, with some detail, of his share in the proceedings indicated by the subject of this section. His Episcopate was spent in efforts to strengthen the outposts of the Church, and to increase their numbers. Except at the sessions of the Board of Missions, and of the authorized societies of the Church, and in the House of Bishops, he was seldom met, in his Episcopal character, outside of his own Diocese. The marked exception was when he took up the painful duty laid before him of investigating reports against a brother Bishop, and of presentment under the Canon. This was the only portion of his official career which exposed him to severity of criticism. Fifteen years have passed since the events, and his blameless life has proved him incapable of the unworthy motives imputed to him. Yet the voice of censure and opprobrium has been publicly renewed within a few years. It is proposed, with as little revival, as possible, of anything that will give offence, to show that this exception to the otherwise undisturbed flow of his Episcopate, was no exception to its eminently upright and judicious character.

This section has been carefully prepared and kindly furnished by the Rev. John Cotton Smith, D.D., Rector of the Church of the Ascension, New York, who was ordained Presbyter by Bishop Burgess, and for some years was Rector of one of the larger parishes in Maine.

"Were the subject proposed for consideration in this section, entirely disconnected from bitter controversies, were there no interests of reputation and character involved, and were there no feelings, which anything but the most delicate and reserved treatment of it would deeply wound, it would be easy to show how strikingly the course of Bishop Burgess, in the whole conduct of this matter, illustrated the firmness, the wisdom, and the gentleness by which he was distinguished. Regard for personal feeling would not excuse its entire omission. To treat it in such a way as to do full justice to Bishop Burgess, would be impossible, without reviving disputes that are now at an end, and reopening a question which, so far as most of the principal actors are concerned, has already had its solemn settlement in another world. On the other hand, to treat it in such a way as to warrant the impression that Bishop Burgess was hasty in judgment, inconsiderate in action; mistaken in principle, or unkind in temper, would be unfaithful to him, and exhibit untruly some of the most important features of his character. The present writer, sensible of these various and almost contradictory obligations, would endeavor so to treat the subject as to be both charitable and just. Should the result be wanting in any degree, in historic fulness and fidelity, it may, perhaps, be characterized by more of that spirit which 'hopeth all things' and 'thinketh no evil.'

In August, 1851, four laymen of the Diocese of New Jersey, Vestrymen in their respective churches, united in a request to three Bishops, of whom Bishop Burgess was one, that such proceedings as they might deem necessary, should be instituted, in view of various reports which prevailed, injuriously affecting the reputation of the Bishop of that Diocese. Two years previously these reports had been the subject of a resolution of inquiry in the Convention of New Jersey. The resolution was lost, no one voting in the affirmative. With the passage of two years the reports had not lessened, but continued painfully to agitate the Church. The Bishops who finally acted in the case, Bishops Meade, Burgess, and McIlvaine, felt that inquiry had become imperatively necessary. The Canon provided that proceedings, in such a case, might be instituted either by the Diocesan Convention, or by any three Bishops. These Bishops referred the matter, in the first instance, to the Diocesan Convention, through Bishop Doane himself. This was followed by his 'protest, appeal, and reply,' dated February 5th, 1852. A special Convention was called. The course of the three Bishops was pronounced unwarrantable, and inquiry declared to be unnecessary. A Presentment, with charges principally in regard to pecuniary matters, was then made by the three Bishops, and the time of trial appointed for the 24th of June, 1852. The Convention of

New Jersey, after inquiry and the taking of evidence, on July 14th, fully exculpated their Bishop from any charge of crime or immorality made against him. After a postponement, which rendered a second presentment necessary, the Court finally assembled October 7th. Further proceedings in the case were resisted by the Bishop and Convention of New Jersey, on the ground that most of the charges had been investigated, and that they were ready to examine into the truth of the remainder. Upon this ground the presentment was dismissed; eight Bishops voting for stay of proceedings, and six voting against it. Subsequently, under the same views of duty, by which they had all along been actuated, demand being made upon them by more than one hundred and thirty communicants of the Diocese of New Jersey, the three Bishops made a third presentment. The Court assembled under this presentment, on the 10th of September, 1853. The Bishop and Convention of New Jersey still opposed the trial, on the ground, principally, that the matter belonged to the Diocese, and that the Diocese had done its duty. Finally a compromise was sought to be effected between the presenters and the accused. The presenters declined becoming parties to any arrangement, and claimed that a trial must take place. An acknowledgment of various indiscretions, errors and infirmities, leading to the appearance of intentional wrong and misrepresentation regarding his affairs, having been made by the Bishop of New Jersey, it was ordered that 'further proceedings be discontinued, and the respondent be discharged without day.'

This brief statement of the more material facts in the case cannot be dismissed without some consideration of the principles upon which the presenting Bishops acted in these exceedingly painful proceedings.

Happily the question of the guilt or innocence of the Bishop of New Jersey is not necessarily involved. Had the trial proceeded, and resulted in an entire acquittal; had the utter groundlessness of all the charges been shown, still the principles upon which the three Bishops acted are perfectly clear and well established, and the course which they pursued was the only canonical, upright, and honorable one under the circumstances in which they were placed.

The course of the three Bishops in writing to the Bishop of New Jersey, advising him to call a special convention of his Diocese for the purpose of investigating these reports, has been made the subject of severe censure. That reports of a serious character widely prevailed was admitted on all hands. Whether they truly represented acts which had been committed, or were the groundless accusations to which men of strong will and sanguine temperament, in the carrying on of large operations, are liable, it is not for us to consider. The fact of their existence remains. For two years the Diocesan Convention had not thought it expedient to notice them. It was clearly the right of that Convention, or of any three Bishops, to make inquiry. The Bishops before whom the matter was brought felt that the interests of the Church demanded inquiry. There is a manifest principle by which the three Bishops were governed in coming to this conclusion. It is true that there are many cases in which unfounded reports are to be disregarded, and 'lived down' by him who is the subject of them; but where they are persistent, and of such a character as to affect the reputation of one in sacred office, and wound the purity of the Church; where they are not silenced even by great abilities, or services, or sacrifices, then investigation becomes necessary for the Church in any case, for the accused pre-eminently if innocent.

Admitting such reports and such a demand, it is not easy to see how the three Bishops could have proceeded in their first step more wisely for the Church, or more considerately for the accused. Under the Canon for the trial of a Bishop, whether the presentment were made by the Diocesan Convention or by other Bishops, it was expected that a thorough inquiry into the nature of the charges and the evidence by which they were to be sustained, should be made. That the three Bishops should, in the first instance, refer the preliminary inquiry to the Diocesan Convention, was in itself eminently proper, and in accordance with the manifest intention of the Canon. That they should refer it to a Convention so devoted to its Bishop as was that of New Jersey, is an evidence of their disposition to have the inquiry made under circumstances the most favorable to the accused. And certainly this devotion, which must be admitted to speak loudly in behalf of the Bishop, justifies also the demand, which the three Bishops made in the interest of the purity of the Church, that the investigation be thorough, and with the examination of all the charges and evidence if it is to become a substitute for their own.

The views and feelings of Bishop Burgess at this period, as exhibited in the following letters, and especially in the letter to the Bishop of New Jersey, show how unfounded was the charge of 'threatening,' and 'dictation,' urged against him and the other two Bishops.

To Bishop Meade :—

'GARDINER, Sept. 9th, 1851 : I went up to Boston on purpose to see Bishop Eastburn, and we made the subject one of very anxious conference, and consulted two laymen of the highest Christian character ; one a mercantile man, the other a lawyer. The result of our reflections, so far as we arrived at any, was favorable to the course of communicating with Bishop Doane, and calling on him to present the charges to his own Diocese for a fair investigation. I am clearly in favor of this course, after having studied the question of my duty with most earnest attention and continual prayer. * * * * * *
Should he refuse to seek or permit a full and fair investigation, the matter would still be in our power ; and we should then stand before the public free from all obloquy, and compelled either to pronounce the charges inadequately sustained, or to act. In such a matter, I should wish to act only under compulsion of one kind or another.

Should this course be satisfactory to you, much trouble will be spared us, and I suppose that it would be sufficient for you to communicate with Mr. Halstead, and then to prepare a document addressed to Bishop Doane, which we all might sign. But I should wish, in such a document, very clearly to express our sense of the conduct imputed by these charges, and even of that part which has long been made public and not denied, and to show that no general vote of a Convention, without an ample and honest inquiry, would be viewed by us as withdrawing the subject from our hands.'

In a letter to Bishop Meade he writes :—

'BATH, Sept. 17th, 1851 : The letter to Bishop Doane strikes me as admirably worded and in the very tone which I would have desired, and which is best adapted to its purpose. That it will lead him to ask the investigation, I am by no means confident. But, whatever be the result, this course is satisfactory to my conscience, as one which, while it is faithful to the discipline of the Church, is the kindest towards him; and it approves itself to my judgment as adapted to take away all cause of resentment on the part of his Diocese, and to show to all the Church that, if compelled to institute inquiry, we did it, not from any motive of theological or ecclesiastical opposition, but only from the plainest compulsion of duty, and after every other resource had been exhausted.

Would to God that our brother would, first in his own secret chamber, and then before his Diocese, offer that full and humble acknowledgment of all which has been wrong, as much, be it more or less, must have been, which might bring peace to him, and them, and all of us, through our Lord and Saviour!'

To Bishop Doane:—

GARDINER, Feb. 10th, 1852.

'RIGHT REVEREND AND DEAR SIR:—

You have already received a document, bearing my signature, with those of two other Bishops. I trust you will believe that I signed it with no other feeling than one of simple constraint. But I am desirous at the same time to do what, were you in my place, and I in yours, I should esteem the part of a brother in Christ, and frankly to state the principles which seemed to me to make this course a duty, and the result which I earnestly desire.

A number of definite charges were laid before me, sustained by men of respectable position, members of the Church; and I was called upon to act as the circumstances might require. If these charges could be proved to me, a most anxious and solemn question of duty would be presented, from the very consideration of which I would shrink as long as might be possible. I wished to avoid it entirely, with all its train of consequences, serious and disastrous as they must be, whatever were the issue. But the charges were made, and they could not be passed without notice. Had they been made against a friend engaged in business, we could not give him our confidence, until they were answered. Had they been made against a private communicant, we should feel that his pastor had a right to an explanation. Had they been made against a presbyter, he would be compelled to reply; and I myself have had the pain of pronouncing official censure on a clergyman who had made himself liable to charges of a similar description. It is not possible, when they are made against a Bishop, that they should be received in silence.

Why the subject was presented to me rather than to others, I had perhaps no right to inquire. Some of our brethren certainly stood in personal and local relations towards you, which might form an adequate excuse for hesitating to approach a subject so distressing. I could not allege any such reason which could not as justly be alleged, by all who had received nothing but kindness at your hands in their official intercourse, and who had friends that were your friends.

But, indeed, I am not at all acting as an accuser or persecutor; and the most affectionate of private friends might ask of you that which I desire. If I might venture to speak boldly and affectionately, as a brother, I would say, since these charges are once made, your character, your honor, the cause of the Church, the cause of the Gospel, and justice to those who, within your own Diocese, are offended, all demand some public reply. But I would also say, that such a statement as is satisfactory to your conscience in your closet, as before God, should be, and I believe, would be satisfactory to all. Whatever the facts may be, I apprehend that you could so state them that no farther evidence would be sought on any side. Then, if it should be that in the attempt to establish extensive foundations for a great work of great advantage to the Church, in the ardor of hope, in the habitual control of large pecuniary means, and in the absence of special acquaintance with the course of business, you had been led into rash engagements, uncertain calculations, unguarded statements, encroachments on the rights of others, and even at the utmost into some deceptive evasions, into temporary appropriation of funds which were not at your disposal, to the relief of your grievous necessity, or into careless attestation under oath; if it should be so, what could be more worthy of a Christian Bishop, feeling himself to be in the wrong, or more for the peace of the Church, or more for the tranquillity of your own heart in the dying hour, than an open, unconstrained avowal of all which that heart condemns, and no more? It would disarm all accusation. It would place you where every one of your brethren must desire that you shall stand; in an attitude which the world could not misconstrue or exaggerate. We cannot balance great services, talents, or excellencies, against charges like these. What is absolutely wrong must be pronounced such by the Church of Christ, whenever it is called to pronounce; and no personal respect, no belief of the general rectitude and beneficent intentions of the individual, can vary that decision on specific acts. But when the wrong has been acknowledged, and so done away, all good men pay gladly the full tribute of their reverence and love to the excellence which remains, and is no longer clouded.

This, Right Reverend and Dear Sir, is what my heart prompts me to say, and while I most deeply feel that, in doing with others, what I could not with a good conscience refuse, I have been an instrument of great pain to you, I do assure you that it is my fervent prayer that you may possess always the affectionate attachment of your Diocese, and the respectful confidence of mankind.

I am, very sincerely,
Your Brother in Christ,
GEORGE BURGESS.'

The Convention of New Jersey, acting upon its own convictions, and in the exercise of its clear right of judgment, having expressed its confidence in the integrity of the Bishop, and having resolved that further proceedings were unnecessary, the three Bishops, not satisfied with the decision, proceeded to make inquiry themselves. The result of their patient and conscientious labor was the conviction that a trial was demanded, and in the exercise of an equally clear right of action they made a Presentment.

The subsequent course of the three Bishops must be regarded in the light of their claim, the soundness of which it would seem impossible to question, that a presentment having been once canonically made, a trial must be had upon the charges presented. No subsequent action on the part of the Diocesan Convention could withdraw the case from the hands which had taken it up. The fact that the Convention did afterwards make inquiry, and did resolve not to present, could constitute no bar to proceedings under the first presentment, or the second, or any other which the law of the Church might authorize. The Canon provided two parties in order that the failure of one to act might not defeat the maintenance of discipline. Nothing but an actual presentment by one of these parties could deprive the other of its concurrent right to act in the premises. The case was therefore clearly in the hands of the presenting Bishops, with the right to demand a trial upon the charges made.

It has been urged, however, against the conduct of the presenting Bishops, that they manifested undue persistency and disregard of the disposition more than once made of the case by the New Jersey Convention and by the decision of the Court of Bishops. As evidence of this has been alleged the fact that three presentments were made, and that the trial was urged to the very last. It must be remembered that the second presentment was offered merely because it was doubtful whether the first could be legally before the Court, since the time of its meeting had been, without authority of Canon, postponed. The third was made only when the pressure of evil reports had greatly increased, and when the illegal and unsatisfactory character of the conclusion reached under the second presentment had been widely acknowledged. As to a disregard of the proceedings of the Diocese of New Jersey, it must be remembered that the Diocese was in no sense a party in the case; and so the Court finally decided. All that it could claim was the moral influence which its proceedings might have with the presenting Bishops to induce them to withdraw their presentment. There was certainly no good cause for complaint that its influence was not controlling in the case. The presenting Bishops asserted that some of the most important evidence of guilt had never been before the Diocesan Convention. They doubtless felt, also, that the repeated declarations of its confidence in the Bishop's integrity, and its zealous adherence to his cause, prevented it, however sincere its purpose, from forming a calm, impartial judgment.

The ground taken by the presenting Bishops, that the presentment, if canonically made, must be followed by trial, prevented them from acquiescing in the final determination of the Court. It was not unnatural, perhaps, that the Bishops should be inclined to overlook the fact, that they were convened only for the exercise of judicial functions. The evident embarrassments of a trial, and some legal difficulties which their former action, in the opinion of a few of the Court, had thrown in their way, disposed the Bishops to seek a satisfaction of the presentment by other means than the strict administration of law. A compromise was suggested, the principal features of which were to be a qualified acknowledgment on the part of the Bishop respondent, and the withdrawal of the presentment. In declining any such compromise or arrangement, the presenting Bishops claimed that they had made serious charges against the accused; that they were in possession of evidence which, in their opinion, compelled the conclusion of his guilt, and were ready to offer it; that the charges had not been tried, or refuted, or the evidence of them heard, and that they could not be withdrawn; that nothing but a confession on the part of the accused could arrest the trial; that such a confession must be a confession explicitly of the things with which he was charged; and that such a confession, if made, must be followed by the appropriate sentence of the Court, with such modifications of penalty as any mitigating circumstances might demand.

It was the right of the Bishop of New Jersey, claiming, as he did, to be an innocent man, to have these injurious reports investigated, and to demand and have trial upon any charges of offence against moral or church law. There could be no circumstances more favorable to him for such an investigation and trial. The imprudences which he was ready to admit, in his 'ventures for Christian education,' would have received the kindest and most indulgent construction from all his brethren, and from none more than the presenters. The distinction which he made between his position as a man and as a Bishop, desiring trial in the one relation and resisting it in the other, would seem to be without reason, and unjust to himself. His rights as a man were far more sacred than any embarrassments that might beset his position as a Bishop. Indeed, his position as a Bishop could in no way be so vindicated and dignified as by his assertion of his rights as a man. The presenting Bishops felt, therefore, that everything in the position of the Bishop of New Jersey should lead him, claiming to be innocent, to forward the proceedings which they, in behalf of the purity of the Church, had instituted. While, therefore, they submitted to the action of the Court as final, they declined to agree to the reasons for which the presentment was dismissed, and the respondent discharged.

The last order of the Court, adopted by unanimous vote, all the members being present and answering to the call, was—

> 'Ordered, That this Court believe the Presenters to have acted in good faith, and with the desire and determination to carry out the law of the Church in such case made and provided, in the painful duty which they have felt themselves called upon to perform.'

The Bishop of New Jersey also, in his declaration, on the files of the Court, says:—

> 'He has no disposition to ascribe to the three Bishops any other than just and proper motives in thus addressing him. (Reference is made to the letter which called out his 'Protest, Appeal, and Reply.') But, under the strong excitement of the moment, he penned a pamphlet, expressions in which, with regard to those brethren, he deeply regrets.'

There are certain features in the character of Bishop Burgess which are strikingly illustrated by these proceedings, and to which brief allusion will be made. He was remarkable for the most scrupulous integrity in all pecuniary transactions, and regarded the slightest departure from this high standard, especially among clergymen, as a grievous fault. He was, therefore, naturally most sensitive to any reproach inflicted in this respect upon the Church, and could not rest satisfied until its honor was vindicated. Another strong feature in the character of Bishop Burgess was the firmness with which he adhered to what he regarded as principle. Having once satisfied himself that the only course which the House of Bishops could rightly pursue was to proceed to a trial upon the presentment, he stood unmoved upon that ground, and never yielded it to the end. But he was equally characterized by tenderness towards those whom he supposed to be in fault. He says in his Journal that he had entered upon these proceedings 'with a heavy heart but a good conscience;' and in a letter to a friend, dated March 9th, 1853, he says:—

> 'As it will probably be very shortly necessary to decide respecting the further proceedings against Bishop Doane, I have been very anxious to know how far his health might really be impaired, for I would do nothing which might be prejudicial in that respect if it could possibly be avoided.'

Bishop Burgess thus expresses his feelings, in a letter to a friend, at the final conclusion of those proceedings:—

> 'While the presenting Bishops feel themselves relieved from a great burden, and are thankful for an issue, on the whole so much better than they feared, neither of them would exchange his position in the matter for that of any of his brethren.'"

XLVI.

VISIT TO FREDERICTON.

It was the custom of Bishop Burgess, when he made his annual visitations to the eastern part of his Diocese, to pass over to the British provinces, where he made the acquaintance of many of the English clergymen. In reference to one of these visits, the Bishop of Fredericton has sent the following communication:—

"I had the happiness of a short visit from my esteemed friend and Brother in Pastoral work, in June, 1863. I need say little on the personal pleasure we derived from that too brief sojourn with us. His conversation, always instructive and charming, was enlivened by racy anecdotes and touches of genuine humor, which added to its cheerfulness, without detracting from the solid sense which characterized all he said. To this was added a real modesty and unaffected simplicity which sat well on one whose learning and ability were undoubted. Bishop Burgess kindly complied with my request that he would address us at the Anniversary meeting of our Diocesan Church Society. The Address, since printed in our Report of the year 1864, was listened to with the deepest interest by all who had the privilege of hearing it. In the simplest style, without any effort or desire to win applause, in weighty and well-chosen words, he urged upon us the duty of missionary work, and rebuked the unfaithfulness and coldness of heart with which such efforts were often met, and the excuses made for withholding what was justly due. He encouraged us by the picture he drew of similar difficulties and trials experienced in his own and similarly situated dioceses, and he affectingly appealed to those for whose sake the Cathedral Church had been built, and who sat under its shadow enjoying the fulness of their Christian blessings in peace. None of his delighted hearers but wished that the address had been longer, and it was unanimously resolved that it should be printed in the annual Report of our Church Society.

I may add that while the Bishop spoke with the ease and fluency of a practised extemporaneous speaker, his sentences were uttered with as much deliberation as if he had been reading from a manuscript. Long will that brief visit be remembered, and great has been the sorrow of many among us, that we shall never on earth listen to his voice again.

JOHN FREDERICTON."

XLVII.

CHEERFULNESS.

As Bishop Burgess has been described in these pages as a constant student, a laborious writer, a hard worker, and one who faithfully obeyed the injunction to "pray without ceasing," it is necessary to portray also another side of his character and to show that he was no ascetic. In the midst of much toil, many discouragements, and frequent afflictions, being called to part with many dear friends and relatives, he was always bright and cheerful. It was because he had so largely cultivated heavenly wisdom, and, spending much time in his closet, had learned to take serious views of this life, that he felt he could look forward with joy to the life to come; and this joy casting its reflection over all that might be before him in this world, he was enabled to dismiss all anxiety and put a childlike trust in his Father's care and love. A few lines with which he closed a letter to a friend express his feelings. After wishing him "a cheerful winter," he wrote:—

> "In the goodness of God, heartily believed and embraced, as it is revealed and brought nigh to us in Christ, there is surely a sufficient ground for perpetual gladness, even amidst any sorrows, or when heart and flesh fail. If I may hope to be happy forever, through the mercy of my Father and the mediation of my Saviour, by whom my sins are taken away, what cause can I ever have for even an hour of despondency or a thought of gloom? So speaks truth, the holiest truth; but alas, our hearts are too weak for the full strength of faith and hope."

But over and above the cheerfulness which was the result of his faith, there seemed to be within him a spring of joy and merriment perpetually bubbling up, and, when allowed to overflow, making all around him bright. There was no gloom or sombreness about him, yet the earnestness of his character prevented him from lingering long on merely the humorous side of a subject.

A letter, written when he was fifteen years old, has been preserved, which gives a humorous and satirical account of college matters, including an exhibition. The skill with which he characterized, often by a single word, a whole oration, and the good-natured severity with which he sometimes disposed of both speeches and speakers, showed how easily he might have become a satirist, had not his humor and his quick perception of the ridiculous been thoroughly controlled by the law of love, which afterwards so entirely regulated his words as well as his actions.

But he was always careful that his pleasant sallies should never wound; that his quick replies, sometimes so prompt and so pointed as to deserve to be called repartees, while they added force to his arguments and life to the conversation, should never give pain.

But it was in the retirement of his own home, or when in the company of a few intimate friends, that the positive fun that was in him was allowed to escape. Then he never disdained to join in innocent merriment, and, when young people were the majority, to be one to make up the requisite number for a lively game. He loved to gather children around him and tell them stories, not merely such as he thought suitable, on Sunday, but on other days, stories in which fun and nonsense had a large place. Children always felt sure of his sympathy and assistance even in their sports, and if rhymes were needed for a game, there was no one to whom they would more readily apply than to the Bishop.

The following Valentine, which he wrote some years ago, would never find a place in a volume of poems; but it may serve to show that he could be playful at suitable times. It tells its own story.

"This morning ere the bell for nine,
Out spake Mamma so sweetly,
'It is the feast of Valentine,
And you must keep it meetly,

"'And send a token of regard
For Emma, in gay order,
Neat verses, on a printed card,
Within a flowery border.

"'Eliza, hasten to the store,
And buy us one that nice is,
A dollar would be fair for four,
And one for us suffices.'

"Then spoke Papa, who, grim and gruff,
Had all the while sat reading;
'A dollar would buy food enough,
Which many a house is needing,

"'That twenty a good meal might taste;
A quarter, five would nourish;
And would you pence so many waste,
To send a painted flourish?

"'A Bible whole, no more would cost,
Or book for Emma's pleasure.'
Mamma, her hands right meekly crossed
Above her silvery treasure,

"And said no more; so I can send
No painted flowers adorning
My message to my little friend
On Valentine's sweet morning;

"But I will wish you joy to-day,
For that long-wished for comer,
Who made your wintry clouds more gay
Than all the fields of summer.

"While in your Father's arms you bask,
I think that he will rather
Spend all that child or wife can ask,
Than close the purse and do the task,
Which fell on my grim Father."

When his mind had been long on the strain and he felt the need of relaxation, it was a favorite amusement with him to talk for a little time in rhyme; making couplets perhaps on all his friends, and stringing them together without much regard to connection, for the more absurd they were, the greater, apparently, was the relief to his mind; or turning into verse some occurrence of the day. On one occasion, when a member of the family was in New York, and every letter carried a new commission to be executed for friends, it was not imagined how much of the conversation he had noticed, until one evening, when his voice was heard from his study repeating an imitation of a comic poem called "Country Commissions," in which he introduced all the various commissions he had heard. The family entered into the spirit of it, and when he paused, reminded him of others, which he instantly versified, going on until the list was exhausted and ending—

"If more should occur,
That we wish you to do,
To the errands I've named
I'll still add one or two;
For the few that I've written,
Surely can't trouble you,
With plenty of time
And nothing to do."

XLVIII.

GATHERED FRAGMENTS.

San Francisco, Cal., Dec. 28th, 1866.

"Rev. and Dear Dr. Burgess:—

My sister, Mrs. Burgess, requests me to write you any recollections of her husband, the late Bishop of Maine. There is little I can say which would be of use for your intended memoir. My opportunities of meeting him were only occasional, and during the last twelve years my residence on the Pacific coast cut me off from personal intercourse.

I first became acquainted with Dr. Burgess in 1837, when my father removed to Hartford and my family became his parishioners. I was then always accustomed to see him on my visits home, and our intercourse naturally became more intimate on his marriage with my sister a few years later. I may mention some mental traits which particularly attracted my attention.

One was, his industry. He was the most untiring writer of sermons I ever knew. Every week he worked at them as if he was just beginning the ministry, long after he had a stock far beyond what most clergymen would have required for a lifetime. When he removed to Gardiner, on his appointment to the Bishopric, I asked him how many sermons he had? His answer was: 'Thirteen hundred;' and yet, with this supply, every one of which he might have repeated in the church at Gardiner, he still continued his labor of writing two new ones a week.

United with this was his writing for the press. With his 'Version of the Psalms,' 'Last Enemy,' and many minor works, our Church community is familiar. He must have left also a large mass of material which has never been printed. At one time, he collected all that is known of every Bishop of the Church of England since the Reformation. The last chapters of this—the 'Accounts of the Archbishops of Canterbury'—were published in the early numbers of the Church Review. Among the numerous works he consulted, I remember he told me, he went through the long array of volumes of the Gentleman's Magazine, to find any scattered anecdotes of any of those Bishops. In his latter days he was writing a Commentary on St. Luke's Gospel, which I believe he finished, and which should be published.

Another trait was, the wide range of his reading and his wonderful powers of memory, which seemed to enable him to appropriate and retain everything with which he met. These gave him great power in the meetings of the Missionary Board, and in the

House of Bishops, where his minute knowledge of Ecclesiastical History enabled him to produce an array of facts with regard to the past working of the Church, which his opponent was not able to gainsay. There was an accuracy about his knowledge which I never knew to be at fault.

His reading and information often embraced subjects with which, it would have been supposed, he had no sympathy. For instance, I have never met an individual as thoroughly acquainted as he was, with the British Peerage. I will give two little examples of this. Once, while we were staying in the house together, I was reading Curzon's 'Monasteries of the Levant,' when I asked him: 'Doctor, what title is there in the Curzon family? I see the author has 'Honorable' before his name.' He replied immediately, with great animation: 'There are two titles in the Curzon family,' &c., tracing out the two lines as fully and accurately as if he belonged to the Herald's College. At another time, for some reason, I was interested in the Stuart rebellions of 1715 and 1745, and had been reading on the subject till I thought I was perfectly acquainted with all the historical incidents and the fortunes of the great families who suffered in these attempts. So, thinking I would try an experiment on Dr. Burgess, I brought the conversation round to those points. He at once took up the subject, and began discoursing about Lords Derwentwater, Lovett, Balmarino, and Kilmarnock, even telling me, I remember, where the present heir of the Kilmarnock family was, until I found that with all my previous 'cram ming,' he knew more about the subject than I did. I mention these as intellectual traits which perhaps his other friends have not given you.

I remember, when he was elected Bishop of Maine—an office which he accepted most unwillingly and only from the strongest sense of duty, involving, as it did, the sacrifice of leaving his large parish at Hartford, the only one in which he had ever ministered—with how much humility he discussed the question. He drew up in parallel columns two lists, one, the reasons for acceptance (such as, being a New England man, &c.), and the other, his reasons for non-acceptance. In the latter list one of the reasons was 'personal unfitness.'

While in Europe in the spring of 1865, I heard from home of his illness and the attack which eventually ended his life, and on my return in August sailed for Boston that I might visit Gardiner. He met me at the station on my arrival, and had I not been previously warned, I should hardly have recognized him. I spent a few days with him, and in the only walk we took together I shall never forget the interest he showed in some of my literary schemes and the valuable hints he gave. I realized then, I believe, more fully than any of the immediate family about him, how ill he was, and urged him, as soon as the House of Bishops should adjourn, to accompany me to California for the winter. But he would not take so serious a view of his own case. We were together for three weeks in October, in the House of Bishops, and then parted, as I feared, never to meet again in this world.

I have said nothing of his religious character, his zeal, self-denial, or devotion, for these traits are before the world. They formed his life, and all his actions were but their outward expression. He had a phrase I have heard him quote, which seemed to reconcile him to every hardship or discomfort—'God does not intend us to have a Paradise in this world!' To me one of his most striking traits was his perfect purity of character. It seemed to pervade every thought and impulse of his mind. Another evident trait was his perfect honesty. He was entirely open and transparent in all he did. His friends knew just where to find him; he could be entirely depended on; and when it was a point of duty, no one could be more inflexible. He could be, without shrinking (to use Milton's phrase), 'the sole advocate of a discountenanced truth.'

Perhaps I cannot give a better illustration of his religious character than a sentence from the last letter he ever wrote me. It was dated St. Thomas, January 16th, 1866, and after discussing the state of his health and his prospects of recovery, he concludes—'But all is in the wisest hands; and if I am but Christ's, all things are mine.'

I have thus thrown together a few facts which you would not be likely to have from other sources. Surrounded as you are by those who were intimate with Bishop Burgess, and with his papers in your hands, it is unnecessary that I should enter on any discussion of his character as a Christian Bishop. 'His works live after him.' Believe me, yours very truly,

WM. INGRAHAM KIP,
Bishop of California."

In connection with Bishop Kip's letter, a few of Bishop Burgess' traits and habits, which have not been mentioned elsewhere, may be recorded, as without them the delineation of his character, which has been attempted in this volume, would be incomplete.

Allusion has been made to his singular purity of heart and mind. This was very remarkable. While he thoroughly enjoyed a good joke, he would not listen to the best story, much less repeat it, if it was marked by the least taint of vulgarity.

Even when a boy, he would not hear an indecent or coarse tale or allusion, for it gave him no pleasure to listen to such things.

His charity, too, was a conspicuous trait; and he never repeated stories prejudicial to the character of another unless for a good reason.

How carefully he discouraged all that might be called clerical gossip, the clergymen who have been associated with him remember. In a letter to a friend occurs this passage :—

> "Your account of the ecclesiastical differences at —— is very painful. More magnanimity is needed on the part of those who dislike the Bishop ; and more tolerance on his own. If there be one thing which from my heart I despise, it is clerical intrigue, and the disposition for petty quarrels amongst ministers of the same Church and Lord. I regret exceedingly that the Bishop has not more conciliated all ; but, called as he was to that place, and filling it as he does, I cannot have the slightest sympathy with a system of annoyances, fretfulness, and gossip, through which he is to be made uncomfortable and his influence undermined, till at length, perhaps, the mischief may be such as to alarm its very authors. But it is a pity to speak much of such things, for they grow by speaking ; and often they have almost their whole importance from the place which they have been permitted to occupy in the private conversation of clergymen."

Perhaps it was easier for him to abstain from gossip than for many others, for his mind seemed to be too full of more weighty matters to dwell much upon even the innocent news of the community, and he seldom thought of repeating it. This made it easy for him to keep the many secrets intrusted to him, and what was told him in confidence always rested with him.

His charity, still using the word in the largest Scriptural sense, was constantly shown in his care not to give needless pain.

> "I remember," writes a friend, "with how much patience he used to bear with some simple or weak-minded persons, when they, not knowingly, were taking from him so much of his precious time ; and how cautious he was not in the least to wound their feelings."

Said another :—

> "I have more than once heard him mispronounce a word when obliged to use it immediately after hearing another person make the mistake, rather than run the risk of giving pain by

seeming to correct him. On one occasion, I heard him pronounce *Virginia* with a hard *g*, after noticing that pronunciation, in a poor, ignorant German."

A single sentence in a letter to a mother shows how highly he prized kindness of feeling and action.

"Try to cherish in him a good and kind, as well as obedient disposition, from the first; those things seem to begin even before any principles can be instilled. But I am speaking to one who knows, perhaps, much better than her adviser."

He was a person with whom it was impossible to quarrel. He was eminently a peace-maker and a peace-preserver. He would not allow any one to be at variance with him, but always acted on the principle that it took two to make a quarrel, and that the party who knew that he was in the right could afford to be generous. It sometimes happened that in the discharge of his duty he gave offence; but he never would see it. He went on his way as usual, never forcing himself upon the offended parties, but meeting them as pleasantly as ever, calling or writing when the occasion came, doing them kindnesses when it was in his power, or, what is still more difficult, not hesitating to ask a kindness from them if it was needed; completely ignoring their coolness. And the time always came when his Christian forbearance was rewarded: all resentment faded away, friendly relations were re-established without any of those explanations and apologies which are often humiliating, and always make it more difficult for people to forget the past; and those were made firm friends who, if left to themselves, might have been life-long enemies.

There never was a person of more generous spirit, never one who, when he had occasion to forgive, forgave more thoroughly. He never reminded others that if they had taken advice or been less obstinate, perplexities and annoyances would not have arisen; he never used the vexing phrase, "I told you so."

Even when he had occasion to administer reproof or to make a criticism, the same gentleness and tact were exercised. After, on one occasion, listening to a Candidate for Orders who read the Church Service before him for the benefit of his remarks, his criticism was peculiarly characteristic. "I must apply the suggestion to my own reading of the service which may perhaps be true of yours. If I should say anything, it is that our reading lacks life and animation.''

But with his charity was mingled a strong sense of justice, which would not allow him weakly to advocate the remission of well merited punishment. He could punish a child for the good of the child: he could advocate the punishment of a criminal for the good of the community. This is shown in the following extract from a letter written in 1836.

> ''On the subject of capital punishments, I have been always inclined to favor the continuance of them, in the case of those shocking crimes which at present are usually so visited. Although imprisonment in solitude for the remainder of our days may seem to you and me quite as severe a punishment in reality as death, yet I doubt whether the guilty will ever be as much deterred by the fear of it; and if it were generally felt to be as severe, the same efforts would be made for its remission, and the same remission granted. Besides, it seems to me that when such numbers die daily, under the visitation of Providence, without any such special guilt, many through the mere effects of accident or imprudence; when the drunkard, however many good qualities he may possess, yet seals his death by his excesses, it is rather idle to indulge in so much sympathy with the most depraved and unnatural of criminals. My mind is settled on the main question, that society has a right to take their life; and as to the opportunity of repentance, they have more and longer warnings, in expectation of death, than the majority of mankind.''

He was considered an excellent man of business, perhaps because he would run no risks, particularly when the property of others was put in his hands as trustee, but sought investments that were safe rather than those which might for a time afford a larger interest. Apart from his idea that this is the wisest and safest course, he was always unwilling to have any business on his mind which would create anxiety and take off his thoughts from more important subjects. He was very prompt and exact in all such matters, never allowing the smallest debt to remain. He has been known, on his returning from his afternoon round of visits on Saturday evening, and finding that some article of clothing had been sent home, at once to retrace his steps and pay for it, not willing to let the Sunday find him in debt, or to wear anything that was not paid for. Every payment was immediately recorded in his account book, and at the end of each month his accounts were balanced. This care prevented him from at any time living beyond his income, and enabled him to see whether his charities had borne a fair proportion to his other expenses. He never limited his gifts to a tenth of his income, but having made sure of that amount, he added to it all that could be spared from other expenses. While a single man, his salary exceeded his expenses, and living as he then did in a wealthy community where there were not many demands upon him, he almost necessarily laid by a few thousand dollars. Feeling unwilling, as he said, to make money out of the Church, upon going to Maine he bequeathed this sum to the Diocese. Before he died, he had already given this amount over and over to the Church, not only by accepting a salary much less than his expenses, but by direct donations; he yet seemed to regard that bequest as not to be retracted. In justice to the Diocese and his Parish, it should be stated that attempts were sometimes made to increase his salary, but he always said that as long as God had given him enough to relieve his mind from anxiety, he thought he ought not to lay up any more, and it did not seem to him right to require an effort to be made by others in order to enable him to increase his gifts. The same prudence was exhibited in all business matters which were in any manner intrusted to him.

In the missionary operations of the Diocese, he was resolute that no obligations should be incurred which could not be punctually met. Possibly this prudence prevented some enterprises from being undertaken which might have proved successful, but, on the other hand, the Church never heard the cry from this Diocese, that its missionaries were suffering because their salaries were in arrears.

The anxiety, with which he watched over the Missionary Treasury, is shown in such passages as the following, which are often found in his letters.

"The entire amount which will be required to meet the appropriations of the Board will be about $1700. The portion which may be received from without the Diocese is entirely uncertain, but without special solicitations it will hardly exceed $300, and I think that it will be less. You see about what amount it will be necessary for us to raise, and if there be first a willing mind, I think that we shall be able to do it without any sense of excessive exertion or self-denial."—Nov. 28, 1855.

"Our Missionary Treasury is, as is usual at this season, exhausted, and, under the great pressure of the times, when so few tenants pay their rents, Mr. Gardiner does not find it so convenient as usual to make advances. I have made some, and the deficiency for the present is small, but it will be exceedingly desirable, wherever the collections can be early commenced, that they should not be delayed, lest any of our faithful fellow-laborers should at any time be exposed to serious inconvenience, and we should lose that honor, which till now has been maintained, of punctual payment to all missionaries of the Diocese." —Nov. 9, 1857.

His exact habit of mind showed itself in little things, such as the fact that he never abbreviated words in writing, seldom even the name of the month in dating letters or his journal.

He was very orderly in his habits, having a place for everything, and generally putting everything in its place as soon as used. Those who saw his study table, heaped up with books and papers, probably did not give him credit for this trait, but to him it was not disorder, for a different part of the table was assigned to each class of pamphlets or papers, so that when he needed one he was seldom at a loss.

One who knew him well, bears this testimony to the Bishop's "remarkable promptness in meeting all his engagements."

"This was seen in every public service. He lost no time, and kept no one waiting for his arrival. At every service in the church, every lecture in the chapel, every marriage ceremony, every funeral, in short, at every place where he had a duty to perform, he was found at the time appointed. He needed not to apologize for being tardy, on account of the distance, as he always started in time. He may have seemed in haste in private, but never in public.

We never found him out of his study when we went there to recite. If he was obliged to be away he sent us word. And all this trouble was a labor of love: he received no compensation. All his time was preoccupied and he kept his engagements with himself, as with others, promptly. This is one of the secrets of the immense amount of work he was able to perform. Order, punctuality, and industry were prominent traits in his character."

And again to his industry.

"The Bishop was one of the most industrious of men. This is shown by his success as a parish priest and as a Bishop, by his extensive and varied learning, and by the immense amount of his writings, published and unpublished.

I remember calling on him one evening, by appointment, about five minutes before the time. He came down from his study to meet me, but immediately excused himself 'for a moment or two,' and went back again. He soon returned, saying: 'I feel better now: I have finished my work for the day.'

He seemed to be occupied every moment in labor or in rest, and each fitted him for the other. Any one who knew the Bishop will understand the last sentence. In his life there was no vacant time. Method characterized all he did, and untiring industry made his method valuable."

It may not be amiss to mention his manner of writing sermons. Though he could and did, on an emergency, write a sermon in a day, he never postponed this duty to the end of the week, trusting that the inspiration and the time needed would then be at his command. He regularly commenced a sermon on Monday morning, writing one-third of it each day, and completing it on Wednesday. On Thursday, the second was commenced, and the necessary number of pages written each day to bring him to the last page on Saturday. If other engagements crowded upon him during the day, he would not let its work be added to that of to-morrow, but sat up later in the evening, not feeling that his work was done till the task he had assigned to himself was completed.

But with all his system and punctuality, he was very far from being rigid or unbending. He was remarkable for what he called "elasticity;" by which he meant a readiness to change his plans when a change seemed desirable.

His fellow-laborers will remember that this elasticity was often shown in arranging the various meetings which called together the clergy of the Diocese. While a Presbyter in Connecticut, he was strictly rubrical and obeyed faithfully all the rules laid down by the Church. But after his removal to a diocese where the clergy, when they met together, came from long distances, by modes of travel often inconvenient and sometimes dangerous, and congregations were to be gathered from scattered neighborhoods, he learned that it was necessary at times to relax, and, in appointing special services, to have more regard to the state of the roads or the period of the moon than to the ecclesiastical season. He did not undervalue order, but he applied to the Church our Saviour's rule with regard to the Sabbath, believing that the Church was made for man, not man for the Church.

He always wished for the same elasticity in all family arrangements; to rise, or retire, or have his meals, at any hour which for the time was most for the general convenience. He could not endure to see children brought under strict rules, except where there was really a right and a wrong side, saying that a family ought not to be under as strict discipline as a man-of-war. Yet when absent from his own home, he always scrupulously conformed to the hours of the family with which he was a guest. He retired at a late hour, his usual rule being to write until twelve o'clock, and then begin his preparations for the night, but he rose early, in summer generally at six, and in winter at seven. His late breakfast time has given a different impression, but he always required at least an hour for the deliberate performance of all his morning duties before leaving his room.

While the Bishop was no ascetic, enjoying what was set before him and asking no questions for conscience' sake, it is right to state that he was habitually abstemious. While he did not consider it a sin to partake of a glass of wine, and was very far from condemning his brethren whose practice differed from his own, it is believed that from the time of his consecration he never drank wine except at the communion or when it was found necessary for sanitary reasons. Every clause of St. Paul's description of a godly bishop in his Epistle to Titus, might be used to describe Bishop Burgess.

To those who never saw him in his family, it would not perhaps be easy to convey an idea of his gentleness, his forgetfulness of self, his affectionate watchfulness over the comfort and happiness of every member of the household.

He treated women with a degree of respectful attention worthy of the days of chivalry. He much preferred serving them to being served by them, and when wood fires were used, would bring in the wood himself, rather than require it to be done by a female servant.

He considered no work that was necessary beneath his dignity, and he has even, on an emergency, blacked the boots of an unsuspecting guest.

He avoided all too strong expressions, giving such advice as this to the young: "Do not indulge in a habit of using extravagant expressions; it will injure your truthfulness of character." While he was always bright and cheerful, and willing to encourage innocent amusement and enter into it, he deprecated the habit of turning everything into ridicule and not taking sufficiently earnest and serious views of life and its duties. Especially did he discourage the practice of laughing at the weakness or the follies of our fellow creatures, instead of seeking to find in them something to respect and love.

Bishop Burgess was affectionate in his disposition and strong in his affections, and he was never ashamed to express them in words. Yet so far was he from giving indiscriminate praise, that when such words as the following, with which he closed a letter to the Hon. R. H. Gardiner, were written, his friends knew that they meant something, and valued them accordingly.

The passage is quoted not only to show with what delicate touches the Bishop could paint his own friendly feelings, but as a just tribute to his departed friend.

> "I remember with thankfulness the approach of your birthday, and the mercy which has preserved you to us since the time when that day found you in a sick chamber. It is not often possible, in the ordinary course of life, and face to face, to express the personal reverence and gratitude which may be very deep in the heart. That which I feel when I think of the past fifteen years in connection with your character, example, and influence, I would wish to show by increasing fidelity, through God's grace, in the use of my own talent in my own sphere. It is something, for the effect of which upon myself I ought to expect that I shall be accountable, as for so many other means of improvement and gifts of grace."

He never thought himself too old to learn, or to adopt better habits of any kind. As an instance, his handwriting may be mentioned. At one period of his life this was often difficult to decipher, particularly when it was much corrected and interlined. In his latter years he determined to conquer this fault, and much of his later writing is remarkably distinct, the letters being formed almost like print. When practising a more distinct hand, he sometimes went so far as to rule his sermon paper a little above the blue lines, taking care that each letter should be of the same height, and when he had thus written a fair, legible page, he would show it with an almost childlike delight in his success.

Perhaps it was because he felt so strongly the uncertainty of life, that he disliked to look forward and plan much for the time to come. He said it was much pleasanter for him, and he thought more profitable also, to dwell on the memories of the past than on anticipations of the future.

A few words may be allowed on the subject of the Bishop's personal appearance. While it is freely admitted that in his boyhood and youth he could not be considered handsome, when he attained to manhood he is represented as strikingly interesting in appearance. He was tall and slender, and his face bore the impress of intellect and religion. Both at this period, and more and more as he advanced in life, there was that in his countenance which made men "take knowledge of him that he had been with Jesus." It was that which made a servant who admitted him to the house of a parishioner, say: "He looks like an angel; he looks half in heaven already." It has been said that youthful beauty will not remain until mature age, unless the mind is kept chiselling at the features. Not only was this chisel always at work on his face, but it was irradiated with the beauty of holiness. This was a kind of beauty that grew with his years, and as his figure developed and attained dignity, his own description of Bishop Brownell may be used to describe himself.

> "A manly stature, an attractive person, a noble aspect and voice, were easily united with a dignified bearing, a kindly manner, and a graceful elocution. The mind, corresponding with the outward frame, uttered itself in calm and lucid thought, in harmonious sentences, and in perspicuous arguments."

Perhaps the word noble does not describe Bishop Burgess' voice so well as the word sweet. Indeed it was remarkably sweet, and his tones in reading a hymn were often more musical than the singing which followed. His utterances, which were seldom very loud, were so clear, that their lowest tones were distinctly heard even in the distant parts of a large church.

Bishop Burgess was distinguished for his courtesy towards all, for that politeness which is a Christian grace, springing from entire freedom from selfishness. Bearing about him continually the sweetness of the mind of Christ, growing, day by day, more like his Master, he always thought of others rather than of himself, and by constant kind offices sought to add to their happiness. If the trivial, every-day kindnesses received from him were sometimes offered at the cost of some discomfort to himself, he did not seem to know it. If greater efforts were needed and a small addition to the comfort of another could only be secured by a considerable sacrifice of his own convenience, still it was made, and so quietly, so pleasantly, that the recipient of the favor never suspected that he had given any trouble.

Perhaps some reader may ask, had Bishop Burgess no faults, no weaknesses, no temptations? He has said that his greatest trial, his besetting sin, was an impatient temper. That those members of his own family who were younger than himself never saw this impatience exhibited, and are inclined to doubt its existence, only shows how early and how completely, by the grace of God, he acquired self-control. That he was not only conscious of it in early childhood, but found it necessary, almost to the end of life, to watch and pray and guard himself, we have his own word. That few suspected this trait proves that the victory was complete, and may encourage others who are tried in the same way, to seek the same help which enabled him to overcome.

That he was not allowed to escape all temptation is shown by the following incidents. He was once asked if he was ever tempted to doubt the truth of the Gospel and the reality of the Christian religion? "O, yes," he said. "What is your remedy?"

was the next question. "I say, 'Get thee behind me, Satan,' for I know it is a temptation of the devil."

Precisely in the same strain was his reply to one who was reciting Hebrew to him. They were reading the book of Job. At the close of the recitation, the young man said to him, "I can't realize the existence and the temptations of the devil as Job seems to have done." With a significant gesture, the Bishop said, "I think *I* do."

In conclusion, we must once more be permitted to quote from the Rev. Mr. Bartlet.

"Although Bishop Burgess has taken an enviable place among American scholars, yet his merits in this respect are thrown far into the shade by his other qualities. It may be safely said, that in the qualities that go to make up that highest type of manhood, the Christian gentleman, Bishop Burgess had no superiors, and but few who can be allowed to be his equals.

In speaking briefly of one who has honored us with his friendship for nearly twenty years, we feel that the plainest record of his worth will almost seem exaggeration to others. From the cynical Pope was forced the tribute:—

'To Berkeley every virtue under heaven!'

This line might be applied literally to one who held a like ecclesiastical rank with the Bishop of Cloyne. It may be said that in every relation of life the subject of our notice was without reproach. A character so full and rounded as his is hard to delineate.

During the wonderful march of the Israelites in the desert, there was made a breast-plate for the High Priest. The Almighty prescribed the form, the size, the materials of this ornament. The gems which composed it were of the richest value. Each of them, even when viewed separately, gave delight to the beholder. There was the emerald, so suggestive of coolness and the verdure with which nature clothes herself in early summer; the sapphire, symbolizing the 'upper deep;' and the diamond the very type of perfection and unending duration. But it was only when the twelve were arranged together in the commanded order by the cunning skill of the workman, that a full idea could be obtained of the completeness, power, integrity, and affection for others which the Urim and Thummim were designed to symbolize. And so with the character of him, a faint idea of whom we are trying to convey to those who had not the privilege of his acquaintance. His noble and excellent qualities should have been viewed as they were combined in him, to get a true idea of a true man. They who knew him the most intimately, had the most profound esteem for the qualities of his head and heart."

XLIX.

THE BISHOP'S HEALTH.

The expression "iron constitution" has often been used when speaking of Bishop Burgess and his labors, but those, who saw him frequently, are more ready to attribute his constant laboriousness to his iron will rather than to his iron constitution.

While he was not a person of very robust constitution, he was rarely confined by sickness. One who had with him an acquaintance of nearly thirty years, remembers but one occasion when he was prevented from performing his regular duties, being, at the time referred to, ill for several weeks with a fever. And yet he has said that if he had listened to the advice of friends, he would have spent half his life in idleness, seeking more strength for the work of the other half.

For many years his illnesses were of a nervous character, and he was much troubled with a rush of blood to the head, particularly while preaching, raising serious apprehensions in the minds of his friends, and leading him to dwell much on the thought of sudden death, to which he looked forward. During his last illness, when he first realized that his lungs were affected, he remarked that perhaps it had saved him from something worse, for in former years he had apprehended death by apoplexy. After his removal to Maine, though his duties were increased they were more varied, and the necessity for frequent journeys had a decidedly beneficial effect, so that he was almost entirely relieved from his nervous troubles, and he said that, "all other things being equal, he should live longer in Maine than he could have lived in Hartford." As there was no consumption in his family, and he could speak for hours without fatigue, he always thought his lungs the strongest part of his system, but, as was remarked by a friend, "no lungs could bear what he put upon his." Yet his constant exposure in the discharge of his duties subjected him to many colds, and among his letters are notes from parishioners in Hartford, urging him not to preach again until his hoarseness was removed, reminding him that his voice was their riches, &c. To these remonstrances he never listened, but preached whenever he could speak loud enough to be heard, and his success in thus wearing off or working off colds, encouraged him to continue. As long as his strength remained and he had no cough, he could not believe that his hoarseness in any way differed from that attending former colds, and when, at last, more alarming symptoms appeared, and he was obliged to pause, it was too late.

The letters, which passed between him and his own family, show that they did not consider him as rugged as he thought himself. In one from his oldest brother, a fear is expressed that he is "undertaking too much for a person of not very vigorous constitution;" and some of his own letters are evidently answers to the expression of similar anxieties.

HARTFORD, May 19, 1840.

"MY DEAR SISTER: As you desired to hear from me at an early period, I will write, although but a few lines, in a moment of haste. Since I saw you, I have not been at any time as much troubled with the evils of which we spoke as when you were here or just before. I preached all day on the following Sunday, and at the request of Dr. Jarvis, exchanged with him the day before yesterday. At Middletown, I preached with much more ease and pleasure. I have also ridden several times on horseback; and I am expecting to go out and spend a month or so with a friend three miles from the city, coming in every afternoon. So you perceive that your advice has been sufficiently followed; and I hope the effect will be satisfactory to you when, if it please God, I see you.

In the meanwhile, give yourself no uneasiness, and say as little about the matter as may be, for, as long as a person can have even tolerable health, it is not pleasant to be the cause of any solicitude to one's friends. All is in the wisest hands and the best, and little and great infirmities are equally the appointment of our gracious God. I only ask to know my duty, and to be able to do it, in all things.

Give my love to all. If I have written about my health, it is only because you have desired it, and not because it needs the mention.

Ever your affectionate brother."

"HARTFORD, Saturday evening, Jan. 23, 1841: For myself, I am now in very good health; better than at any period since my confinement in the summer. The attacks of indigestion seem to have departed, and I eat and drink with freedom. A consequence is, the firmer establishment of the nervous system. I have adopted one plan with very good effect, and think I shall be able to persevere in it. This is to make Saturday a kind of Sabbath, that is, a day of rest from labors, completing previously my sermons, and devoting this day to exercise, recreation, and the society of intimate friends."

Unfortunately, this plan was soon abandoned.

"BRATTLEBORO', July 8, 1841: Do not suppose, from my absence on this journey, that my health is particularly impaired. On the contrary, it is good, but I am of opinion that it will be strengthened by such recreation, and I could hardly satisfy my affectionate parishioners without considerable absence this summer, as they have the impression, whether right or wrong, that my duties have somewhat worn upon me."

"HARTFORD, July 17, 1843: Your anxiety for my health when you were here might, I imagine, have been relieved, if you had remembered that the occasion was one of some feeling, and that I had risen very early that morning and had not breakfasted. All this might explain a little paleness. In any event I was, and am, in a very good state of health; but I hardly expect that I shall ever have the yeomanlike muscle of ——."

These letters show an unwillingness, which seemed to increase with years, to say much about his health. This sensitiveness evidently did not arise from a dread of death, or from an indisposition to think of his latter end. It seemed to be owing in part to shrinking from making himself in any way the subject of discussion, and in part to the fear that his friends in their affectionate anxiety for him would insist upon more rest than he believed necessary. He always thought that change of work was as beneficial as entire recreation, and refused the summer vacations which are generally so thankfully accepted by clergymen, and which perhaps might have been the means of prolonging his life. When settled at Hartford, he not unfrequently went home, but generally limited his visits to three days, which he said gave friends time to say all that was to be said, and enabled him to return to his parish before Sunday. But two journeys are remembered which he took solely for pleasure; one being after the illness before referred to, when he went to the White Mountains on horseback; the other being on the occasion of his marriage. When called by duty out of his own Diocese, he frequently would spare a day to his friends. He seldom extended his journey or prolonged his absence beyond a few days. The idea of leaving home for a mere pleasure excursion, he seemed unable to entertain. Unless called away by more urgent duties, he always seemed to think that he was neglecting his parish when absent; and, as a Bishop, he was obliged to travel so much, that he thought it perfect luxury to be allowed to stay at home, and said that he could not comprehend why people wanted to go away. He much preferred that his friends should come to see him.

Though so unwilling to allow that he ever needed indulgence as an invalid, there are many signs that he did not feel that he possessed a constitution of iron. In his European journal, he sometimes refers to the fact that his health had improved since he left home; and in his birthday prayers and meditations, he often expresses surprise that his life has been prolonged so much beyond the period which he anticipated. In deciding upon the acceptance of the Episcopate of Maine, he placed among the reasons against it the question whether it might not be for the advantage of the Diocese to have a Bishop of more vigorous constitution.

On the Sunday before Christmas, 1862, he was quite hoarse when he arose in the morning, and asked a Candidate for orders to read the lessons, intending to perform the remainder of the service himself, but by the time the lessons were finished his hoarseness had increased so rapidly, that he was obliged to allow the lay reader to complete the service. This attack appeared in no way different from his other colds, and in a few days the hoarseness disappeared and he supposed himself to have recovered. But to others who had the opportunity of observing him closely, it was apparent from that time that his throat was never quite well; there always appeared to be a slight catarrhal difficulty, a filling up of the throat, requiring a frequent effort to swallow. Still, there was nothing to excite apprehension, nothing that would have been long remembered, but for what followed. Two years afterwards, the Sunday before Christmas, 1864, the same thing occurred. He was attacked by hoarseness as suddenly as before, but from that time he never entirely recovered his voice, though he was able to preach. He said that it gave him no trouble to speak; while to others it sounded as if it must give him pain; and so he went on performing all his duties, taking only the ordinary slight remedies for a cold, and trusting that it would gradually wear off. During the multiplied services of Lent, he looked worn and ill to such a degree, as to excite the apprehensions of his friends and parishioners; but to all their remonstrances he had but one answer, that he felt perfectly well and strong, and was convinced that it was a mere local difficulty which would soon disappear.

In March of this year a proposition came to him from Bishop Lee, of Delaware, to visit the missionary stations in the island of Hayti. The idea seemed very pleasant to him, and he remarked that, perhaps, such a journey was just what he needed to re-establish his health.

That he did not accede to the proposal was owing, not to any disinclination, but to his conviction that he could not then perform the necessary duties. As usual, he put himself, his own convenience and pleasure, out of the question, and considered only the interests of the Church, as is shown by his letter to Bishop Lee.

GARDINER, March 15, 1865.

"MY DEAR BISHOP: I have been seriously weighing your proposal, not without prayer to be guided in all things by a better wisdom than mine.

There would be some rather grave difficulties in the way, proceeding from the necessity of supplying my parish in my absence, at a time when it is so hard to find a single unemployed clergyman, and from the manner in which I should be obliged to crowd my diocesan visitations after my return.

Aside from this, the visit would have for me considerable attractiveness; more than one to any other of the West Indies.

But I am disposed to think that I could not do what might be expected. I could and would inform myself, as far as possible, of the actual state of things, and of the prospect; I would give all counsel and assistance in my power; but I fear that if immediate ordination were desired, I could not comply, unless under the advice and approbation of a considerable number of out

Bishops. It does not appear to me that any one can be ordained, under our Constitution and Canons, as a deacon or priest of our Church, without testimonials, the action of a Standing Committee, and the examination of two Presbyters. If done at all, it must be outside of the Constitution and Canons; and this, though it seems to be allowable, yet should be done with much deliberation and counsel, and not on the responsibility of an individual Bishop, if it can be avoided. Besides, the General Convention is not far off, when full sanction could be given beforehand to any necessary action. Without that sanction, I should conceive that such clergymen would have towards our Church only that relation which they might consent to assume. It would seem to me that they should be required, before ordination, to promise conformity to the doctrine and worship of the Church, in the United States, so far as might be permitted by their position, until the Church should be fully organized in Hayti, and should have adopted a Constitution and Canons of its own. In the meantime, if any such ordinations should take place, would it not be right that the consent of a considerable number of our Bishops, say ten, should be received, before the act? Your own, that of Bishops Chase and A. Potter, with mine, all already given, would be four. Whether there is a sufficiently urgent need for any immediate action to justify such a request, you can judge much better perhaps than any one else. I must refer this question to you; as also, whether this need is sufficient to demand from me an absence which might cause some inconvenience to my parish; and whether it would authorize and induce the Church Missionary Society to defray the expenses, with such an addition as would enable me to supply my pulpit in my absence.

In every point of doubt, I should wish the balance to turn against the visit, so that, unless a strong and clear case be made out, I may be regarded as declining. But if it should be plainly the duty of some one to go, and I can but make adequate arrangements for my charge, I will not refuse.

The time, I am aware, is short for any further deliberation or consultation, but I could not well be more prompt or decisive, in a matter of so much possible importance.

I am, my dear Bishop,
Very affectionately your friend and brother."

The visit to Hayti, which might have been so beneficial to his health, was not made at that time, and soon a slight cough being added to his first symptoms, he placed himself under the care of a physician; but it was not until July that he consented to avail himself of the services of an assistant, and take the rest which all felt that he needed. Even then his consent was given, less from a conviction that rest was necessary, than because he was weary of resistance, and thought it right so far to satisfy his anxious friends.

From this time onward, the two subjects, the work he accomplished, and the state of his health, must be considered together, for though health and life were failing, his labors did not cease.

It was evidently a great sacrifice for him to leave his duties in the hands of another, and condemn himself to idleness, but he always made his sacrifices cheerfully, and having decided that he must leave home, he said he intended to enjoy himself as much as possible. Immediately after the Convention, which met in Portland in July, 1865, at which he delivered a Charge, reading it with his own voice, instead of returning home, he went to the White Mountains, where he spent three weeks. He returned home invigorated and refreshed, and, as he believed, better, but the hoarseness remained. He afterwards made visits to Bristol, Newport, and Nantucket, and thought that the sea air was more beneficial than mountain air. At intervals, he returned home and performed such duties as were permitted. Early in September, he went to Eastport to attend a meeting of the Board of Missions, and immediately afterwards left home again, and spent three weeks delightfully in visits to friends on the Hudson River, abstaining entirely from public speaking, and taking the remedies prescribed by his physician. On the first of October, he went to the meeting of the General Convention at Philadelphia. Some objection had been made by his friends to his attending this Convention, but the suggestion affected him so much, that his physician said it would probably injure him less to go than to remain absent. While there, he did not preach, but on two occasions he made short addresses at public meetings, and he took his part in all business and discussions. After the Convention closed, he went west as far as Cleveland, returning east by way of Niagara. Whether he took cold on the journey, or showed then the effects of his labors during the Convention, it is impossible to say, but from the time of his leaving Philadelphia his hoarseness increased.

After reaching home, the suggestion was renewed that he should spend the winter in a warmer climate. At first he resisted it strenuously, but in November a hemorrhage occurred, and he was convinced that he must yield to the advice of physicians and friends. While hesitating about his route, the request to which the following letter addressed to Bishop Lee of Delaware alludes, reached him from the Foreign Committee, and assisted him in deciding upon his course.

GARDINER, December 2, 1865.

"MY DEAR BISHOP: I have now received the direct request of the Foreign Committee that I would visit Hayti. It was well that it came no sooner, for, under the apprehension that my hoarseness, which had been worse since I was at Philadelphia, might make it actually impossible for me to speak much and with efficiency, I had almost concluded to decline the trust and spend the winter in some southern part of our own country. Recently, however, I have been so much encouraged by the improvement of my voice, as to have little doubt that I shall be able, with God's blessing, to meet, in that respect, the requisitions of this work. I have therefore accepted it, subject to all providential contingencies, especially such as may affect my health. It is my wish to go to several of the islands of the West Indies, in the hope that, through the blessing of God, I may derive thorough and permanent improvement.

I shall therefore acquiesce in your proposed application to the presiding Bishop to transfer the temporary jurisdiction from you to me.

Asking your prayers for that fulness of the grace of Christ, without which I can neither be myself sustained, nor be an instrument of good to others, I am, my dear Bishop,

Affectionately yours."

It was very hard for him to decide to leave his parish and Diocese only in search of health, but when he found that he could still work for the Church during his absence, the sacrifice was much lightened.

After his last Diocesan Convention, in July, 1865, he refrained from preaching until his return from the General Convention, when he delivered two or three sermons in his own parish. At the request of the rector of the Church at Lewiston, he made an appointment to visit the parish on the 19th of November, leaving it uncertain whether he would preach. On the 13th, the hemorrhage already mentioned occurred. On the 16th he wrote to the rector:—

"I expect, God willing, to keep my appointment; but I write in order that you may be prepared to preach at both services. For some special reasons, I think that it would hardly be prudent for me to tax my voice on that day to the extent of a sermon. You know how much I feel and regret this inability, and how gladly I would save you the trouble; but I must be thankful to God for the ability to perform what more peculiarly belongs to the episcopal office, and be more than content."

On Saturday the 18th he went to Lewiston, and that night he had another hemorrhage, but less severe than that of Monday. Notwithstanding this, on the following day he read the Decalogue and concluding prayers and benediction in the morning, and confirmed eight persons in the afternoon, making the usual address. This was his last confirmation in his Diocese.

He did not attempt to preach, though he always took some part in the service until December 10, when he made the effort, in order to pay a just tribute to the memory of one who had died on the previous day, and who had been Vestryman, Warden, and Treasurer of the Church, and for many years Superintendent of the Sunday School.

L.

LAST MEETING OF THE BOARD OF MISSIONS.

For this section the editor is indebted to Rev. Dr. Ballard.

"The last public act of the Bishop in his Episcopal office within his Diocese, was in St. Philip's Church, Wiscasset. He had appointed the 13th of December for the ordination of the Rev. E. A. Bradley, the rector-elect of the parish in that place, to the priesthood. He left home on the previous day, stopping, as was his custom when visiting that parish, to dine with the rector of the Church in Brunswick, both in going and returning, during the necessary detention of waiting for the cars. Though bearing the plainest indications of the progress of his illness, he was more than usually cheerful, and walked the somewhat long distance from and to the station at this place without apparent fatigue. The latter part of the journey for ten miles was by stage, over a hilly and, at that season of the year, rough road, made the more uncomfortable by the approach of a wintry rain. But he suffered no special inconvenience, as had been feared by his anxious friends; though, owing to the state of his voice, he engaged in conversation less than was his usual manner.

He was able to be present at the services on the evening before the ordination, and to make a few observations on a historical point in the sermon preached by one of the clergy, and to commend the argument and instruction of the discourse to the acceptance of the congregation.

On the morning of the day appointed for the purpose of his visit, he superintended the examination of the candidate, and made all the arrangements for the approaching solemnity. His voice had become much less clear than on the previous day; and he deemed it prudent to assign as much of the service as was allowable to one of the clergy, as he had already done for the first time in his Episcopate, in regard to the sermon, which was delivered by the first rector of the parish. In his own part of the office he spoke with difficulty, awakening the fear that he would be unable to proceed to the end. But under the influence of the determination that always actuated him in the performance of his duty, he seemed to compel his vocal powers to obey the decisions of his mind, and his utterance became more easy and clear till the service was completed. The change that had come over his countenance since his last visit to this Church was very marked to the congregation; and some persons in the number could not but express the fear that death had already begun his fatal work.

In the afternoon and evening of the same day, the Board of Missions for the Diocese held its meetings, in agreement with the previous appointment, at which the Bishop presided, both in its private and public sessions, manifesting his usual earnest interest in the missionary wants and work of the Church, in that portion assigned to his oversight. It had always been his practice on the latter occasions, after the devotional services were concluded, to make an address, describing the purposes and needs of the Board, and his hope of the benefit to be derived from the influence of these stated gatherings. But for the first time, he intrusted this introduction to the expected addresses to one of the clergy, who was followed by others of his brethren. They spoke of the means and motives connected with the successful carrying forward of the missionary enterprise, in spreading the truth of the Redeemer, and in the enlargement of His kingdom. The Bishop closed this meeting of the Board with suitable prayers and the benediction.

After the congregation had retired, the members gathered before the chancel, in the near presence of the Bishop, to attend to a few matters of business that had been referred to this last stage of the meeting. When these acts had received their proper disposal, he rose, and standing at the rail, called the attention of the members to 'the fact of his intended departure to a warmer climate, in accordance with medical advice and the wishes of his friends, in the hope of a partial, if not an entire, restoration of his health. His expected absence would be about four months. He should not go from his home merely for rest or health, but mostly for missionary work in one of the West Indian Islands. During this interval, at a season when he was not in the habit of visiting their parishes, he trusted that no special disadvantage would occur to the Diocese ; which, for all ordinary purposes, would be left in the care of the Standing Committee. He asked their affectionate prayers while he should be away, that God would bless him with such a portion of renewed vigor as would enable him to resume the work of his office in the Diocese, where so large a part of his life had been spent. He did not now ask the public prayers of the Church for the return of his health. There was no more need of this request now than there had been for some time past, or might be for some time to come. If, however, it should be heard that his hope of improvement in this particular should seem to be disappointed, he would ask to be remembered in the public devotions of the people. His own wish and prayer would be, that the work of the Church might go on, even more prosperously in his absence than it had in his presence. A painful sense of the imperfection of his past work came upon his thoughts now that God was about to remove him from it for a time. But his prayer and sincere trust were, that, if he should be restored to take it up anew, it might be with a more entire feeling of responsibility and devotion to the service of his Master.'

The members of the Board listened to these parting words of their beloved father, teacher, and friend, with the most earnest attention, and the deepest emotions of affectionate and ever increasing regard. It was thought by some of their number that he intended to say more than he did, but was prevented from this purpose by the burden of his unusual emotions at the moment, though the cause might have been in the feebleness of his powers to give utterance to more of these parting words. He then, with outstretched hands and husky voice, pronounced his final benediction over his kneeling brethren; and while the hearts of all were fearful, his hopeful courage and cheerful smile would not allow the recipients of his sacred blessing to believe that they were indeed listening to his words in the temple of God for the last time.

At these meetings of the Board in connection with the public services and their business, he had always instructed and edified by his conversation, and his discussion of points of interest, that were continually arising when the members were together. His appearance in these colloquial debates showed him to be a seeker of the truth; its earnest advocate; and, unbiassed by party spirit, directing its application for the welfare of men through the divinely appointed agencies. Many of his clear, compact, and forcible sayings are remembered, and one of them may be here added, as a specimen of his ability to give an unexpected turn to the course of remark, and of increasing the impression of his observations by the directness of their completion. The conversation was in connection with this meeting. While on his way thither, one of the clergy cited the remark of a Congregationalist, that 'Episcopalians had no right to be in New England, because of its pre-occupancy by the Puritans.' The Bishop replied: 'All the statements they may make about 'pre-occupancy' and 'right' are idle. They amount to nothing. The real question lies farther back. On the principle assumed, the Congregationalists have no right at all to be in the world!'

From the grave manner of his entrance on his reply, it appeared that he was about to go largely into an argument in defence of the position held by the Church. The contrast between the beginning and the absolute settling of the whole question by a few telling words at the end, was so very marked, that his answer caused the response of something more audible than a smile, testifying that the conclusion was received as unanswerable.

This meeting of the Board was the last of those fraternal assemblages where his presence, learning, and goodness, threw a sacred charm over all their proceedings, and have placed them among the hallowed memories of his long and successful administration of this portion of the vineyard of his Master, where he had been ever anxious, ever laborious and judicious, to promote the salvation of men by the Redeemer's truth, through the Redeemer's Church.

On the next day he returned home, apparently without any injury from his exertions and exposure at this inclement season of the year. On the day following, under his official signature and seal, agreeably to his intimation in presence of the Board, he addressed a communication to the Standing Committee, authorizing that body to act as the Ecclesiastical Authority of the Diocese during his absence from the country."

LI.

DEPARTURE FROM HOME.

December 17, after the sermon by his assistant, the Bishop made a short farewell address to his congregation, and on Monday, as he records in his diary, "left home, with parting prayers and blessings, and with the Lord for my Guide and Protector."

One day was spent with his family in Providence, a week in New York making the necessary preparations for his voyage, and on Wednesday, the 27th, he sailed in the Moro Castle for Havana. His "Last Journal" tells the rest.

Two days before sailing, Christmas Day, he concluded what was, perhaps, the last letter which he wrote in his native land, in these words:—

"I am doing very well; and am leaving the country with a consciousness of considerable improvement, and a cheerful hope of more, under God's sole blessing. Not a step would I move without saying 'if the Lord will,' and 'He who gave His own Son for us all, shall He not with Him freely give us all things?' His ways are good, in our sickness, disability, and death, as well as in our life, health, and vigor. He will protect our going out and our coming in, and I hope that we may say, in dependence on Him,

'Safe shalt thou go, and safe return.'"

LII.

VOYAGE.

Finding no direct communication between New York and Port-au-Prince, he determined to go first to Havana, supposing that he could from that port easily reach Hayti, but when there he found himself as far off as when in New York, and he was obliged to go to St. Thomas, and thence in a French steamer to Cape Haytien.

Among his fellow passengers both to Havana and St. Thomas, was an English gentleman returning, after a visit to England, to his home in Barbadoes. From him he received so cordial an invitation to extend his journey to "Little England," as it is called, that he could not doubt its sincerity, and after spending a short time both in St. Croix and in St. Thomas, he proceeded in an English steamer to Barbadoes. The cordial hospitality with which he was there entertained, not only by his fellow passenger, but by other inhabitants of the island, whom he met there for the first time, made the three weeks passed there very delightful, and laid upon his friends a debt of gratitude which they may never have the opportunity to repay.

But delightful as was the journey, he gained nothing in health; his cough, though never severe, continued; his expectoration increased, causing a loss of flesh; and while at Barbadoes his voice failed so much that he could speak only in a whisper. But his strength and spirits kept up wonderfully. He said that he had no pain in any part of his lungs, where the doctors had located the disease, and he evidently did not believe that there was any disease there. This self-deception, so strange in one who had seen so much of sickness and death, was perhaps part of the disease.

During his stay at Port-au-Prince, the Bishop commenced writing an account of his visit to Hayti, and, in introducing the subject, gave a hasty sketch of his previous voyage among the islands. This fragment, containing so many graphic touches, will not be read without interest, as it allows his own pen to trace his course from island to island, until he reached Cape Haytien.

"In our passage from Havana to St. Thomas, in January, 1866, we had skirted the whole northern shore of the great island of St. Domingo. We saw, from a little distance, the same bold mountains which must have saluted the eyes of Columbus on his first voyage, inviting him onward. These cloudy ranges stretch in the rear of others of inferior height; and the view sweeps down without abruptness to the line of the coast, which projects to the north in a commanding headland, and runs off to the east in a long, pointed level. The eastern and western extremities of the island are the boundaries of two great highways of vessels sailing from Europe and North America to southern regions; the former, between St. Domingo and Porto Rico; the latter, the windward passage, between St. Domingo and Cuba.

When we returned, we had gloried at the repose of Spanish colonial wealth within the quiet walls of the capital of Port Rico. We had become well acquainted with the busy, loquacious street of St. Thomas, under its wall of uninhabitable hills; and with the soft and charming scenery of St. Croix, its plains of sugar and cotton, its balmy seasides, and its rich variety of tropical trees, and of variegated fishes. Then, we had glided along the shores of some of the blue range of eastern islands, and in sight of others: St. Christopher's and St. Eustatius; Nevis, a single green hill; Montserrat, a cloudy mass; Redondo, the little rock where our countrymen were collecting immense stores of guano; Antigua, the mountains and narrow harbor twice seen by moonlight; Martinique, Dominico, Guadaloupe, all stretching their green hillsides down to the sea, and to their little capitals; while far behind each raises its broken summits to a vast height; St. Lucia, with its three rather sharp sugar-loaf points breaking a jagged outline; and then we had borne across to the more separated, but not solitary, isle of the farthest east, Barbadoes. Three weeks we had dwelt under the perpetual sway of the breezes from the ocean, which day and night rushed over its level and fertile fields. Barbadoes has no untilled acres; no unappropriated spot. It is one sugar plantation divided into many. There are said to be more people than anywhere else in the same number of square miles, under circumstances at all similar; and all must work a little or suffer hunger, even in the midst of plenty. The whole isle is arranged in so many parishes, and subordinate districts, of the Church of England, that there is a good church, with a clergyman adequately paid, within three or four miles of every habitation. With the church, the school also is sustained; and now a generation of freemen has grown up under such instruction. We had thus seen Barbadoes busy, well ordered, thriving; its heirs to estates which they found encumbered, and retained with anxious uncertainty from the crop of one year to that of the next; its merchants often finding the mortgaged estates thrown on their hands, till their advances threaten to make them planters in their turn; its laborers, not idle certainly, but not laying upon themselves any heavy burden of protracted or extreme toil. From this utmost east of West Indian culture, we had returned by the way by which we went, till, having, in a French steamer a little leaky and much rolling, performed a rapid passage from St. Thomas, we were quite surprised by the call to rise at sunrise, as long before the expected time we were entering the harbor of Cape Haytien.

It is a scene of surpassing beauty. We enter from the north. On our right, half a mile from the shore, goes up a mighty, almost portentous, wall of protecting or threatening elevation; abrupt, but not inaccessible, except for the jungle which clothes it now. On our left, a broad plain of twelve or fifteen miles stretches away to the head of the bay, and behind it are some distant mountains, the summits of which, with that which immediately overlooks the town, form a complete inclosure of the port and all its surrounding country. The little fort of Piccolete, on our right, commands the entrance; and on the left, the plain finds a termination opposite a small island. Lines of breakers between these two points mark the reefs, forming a natural breakwater, and allowing still a broad passage for the merchantmen. What city might not envy that amphitheatre of hills, near and far! What harbor of ships lies folded in such arms!

With several of our fellow-passengers, among whom were four Roman Catholic priests just from Paris, we landed by the boat of the ship at the wharf of the custom house. Between the ship and the shore we met a boat from the American ship of war Monongahela, which was lying in the harbor; and I delivered a letter for her commander, Captain Bissell, with which I had been charged from Admiral Palmer, at St. Thomas. In anticipation of my arrival, the boat had been placed at the disposal of the Vice Consul, who, in the absence of the Consul in America, and at the kind request of the Consul General, had undertaken to provide us with an abode. It was a most thoughtful arrangement on the part of each of our official friends; for the hotel accommodations of Cape Haytien were very few and very unpromising. We were taken, therefore, to the house occupied as the American Consulate, and invested with possession under the flag of our country. We were to dine with the family of a gentleman whose house was close by; and his servants were charged with the provision of our lighter morning and evening meals, as well as with our other necessities. There was the additional advantage that we could follow somewhat the usages of our home, and avoid one of the two heavy repasts which, throughout the West Indies, are, I may respectfully say, inflicted on the traveller, longing for something either in the forenoon or in the evening, more cool, refreshing, and slight than those ponderous, solid, and seasoned dishes in their succession.

There was some delay in landing and opening the trunks; all, however, as well as the matter of the passport, was in due time transacted with due formalities. I was taken, however, at once, a long way to report myself to the proper officers of the city or port, in person, and by his deputy at once dismissed. The persons in office whom we encountered at these places were men of color, well dressed, and of respectable aspect. But the few soldiers who were standing about as guards were scarecrows. Poor fellows! I could not find room in my mind for one sentiment of ridicule; they were but sharing the disasters of the city and the land. I passed that morning, on my first walk, through the market-place, where a few scattered piles denoted the sites of houses, shops, and stalls, which had been all burned with remorseless wickedness by the insurgents of the recent revolution, after they had abandoned all hope of retaining the town.

The first glance of the stranger discloses to him a city thrice ruined. Even that glance reveals foundations and structures which must have come down from the days of the first French dominion. It was the work of that age of wealth and luxury, to extend these long streets for miles beneath the shadow of the mountain, to lay out these squares, and embellish them with useful fountains, which still bring down and yield the universal supply of pure, fresh water; to build those statelier mansions whose handsome stone gateways, windows, and corridors still adorn some desolated spots outside of the town; and to plan that spacious white cathedral, which, if not very consistent in its architecture, was, in its general effect, majestic and imposing. It is possible that, in the bloody revolution which established the independence of Hayti, some of the chateaux and wealthier houses may have been demolished. But this could explain but a very small portion of the present scene of decay. It is chiefly the result of the terrible earthquake of 1842, which laid the city in the dust, and overwhelmed a multitude with instantaneous death."

The ruined city seemed to possess for him an intense interest, and the ten days which he spent there, receiving the kindest hospitality both from natives of the place and from Americans temporarily settled there, were among the most pleasant of a very pleasant winter.

LIII.

AT PORT-AU-PRINCE.

But Cape Haytien was not the goal for which the Bishop had started, nor the place where his services were most needed, and, on the 16th of March, he was glad to embark in a Haytien war steamer, in which the Vice Consul had procured him a passage for Port-au-Prince. Here he was received with the utmost cordiality and hospitality by the American Consul General, Mr. Peck, and the Vice Consul, Mr. Conard, and it was in the house of the latter that he found truly a home.

The last weeks of his life could not have been anywhere made more comfortable. He was in what he called a "delicious climate," where it was a pleasure merely to breathe, and in, as his journal states, "the airiest house in Port-au-Prince." The house stands very near the bay, with nothing to intercept the cool sea breeze, and the wide galleries, which at certain hours of the day formed the family sitting and reception rooms, made it unnecessary to seek exercise in the dusty street. Here he received just the amount of attention needed to make him comfortable, without being harassed by too much. He could always find society when he felt equal to conversation, but he was allowed to remain quietly in his room or in the gallery, reading or resting, without disturbance and without fearing that he might not be thought quite civil. In short, both his host and hostess made him feel at home, which is the truest hospitality.

For an account of his five weeks' residence in Port-au-Prince and his labors there, we must depend on another pen. It will be enough to say here that he did labor, and that he accomplished the object for which he was sent by the Committee for Foreign Missions. Every Sunday while there, he either took a large part of the service, or preached. He held two confirmations, ordained two persons, and baptized several children. On the 15th of April, eight days before his death, he preached from Genesis, xxviii. 20–22, but before reaching the end of his sermon, his strength failed, he grew very pale, and was obliged to omit several pages and conclude abruptly.

Some extracts from this, his last sermon, are here given. It is strikingly appropriate, and they will be read with a mournful interest.

> "So surely and safely walks he who abides in the covenant of the Lord. And now, ready to move forward with the light of this morning on our journey towards the future, not knowing what shall befall us there, let us remind ourselves that we are, or should be, in such a covenant, and let us endeavor to assure ourselves of the blessing of His protection, if we are ready to make His covenant our steadfast choice. . . . . . .
>
> 'I will be with thee,' saith the Lord; and that is a promise of protection and of peace. For God is present wherever the children of men are found; and is about the path of every one of them; but to be with an individual, as He has here promised, is to be at his side as a friend and defender. It is uttered, not as a warning to inspire dread, but as an assurance, to fill the heart with confidence. If you would have ever at your side one to whom all your heart is open, and who both knows and loves you better than you know or love yourself, the Lord will be that friend. In Him are all wisdom, all kindness, all power; whatever you can need or wish; admonition in prosperity, light in adversity; and the fulness of all blessings must be with you when He is with you in whom you have your being.
>
> 'I will keep thee,' saith the Lord, 'in all places whither thou goest.' What those places may be you cannot now guess, nor

would you desire to know, if you are wise. Let them be still hidden within the sole knowledge of God, till, in His time, you shall reach them, one by one. But then, and till then, the Lord whom all the angels serve, will keep you in your going out and your coming in; and you shall not be in any place in which His heavenly messengers have not charge over the righteous. That ladder which Jacob saw in his vision has its foot at every spot at which a servant of God lies down to rest. Your lot may lead you across the ocean; or over the almost boundless plains of the continent; into the heart of vast cities where crime is as watchful as justice, where hundreds of thousands close their eyes at once in sleep; or into the most remote solitudes where no sound of living creature is heard by day or night, except it be that of the wild bird or beast. It may lead you where tempests drive the vessel, where flames rush through the dwelling, where the balls of death fly thick across the battlefield, or where to breathe the infected air is to inhale pestilence. It may lead you where you will be tempted by pleasures, which it is hard for you now to imagine in their seductiveness, or else hard to think that you could withstand; or by injuries which it seems to flesh and blood impossible to forgive; or by unbelief in forms which will have then for you a power such as till now they have never worn for a moment; or by the hideous but strangely mighty domain of despair. You may be going, too, into sorrows for which you are by no means prepared: nay, it is certain that if you live, it can be only under the necessity of encountering a variety of griefs, anxieties, and bereavement. The night will overtake you, the night of trouble, the night of loneliness, the night even of death. But here is the sufficient assurance for every time of need and for every place of exposure: 'I will keep thee in all places whither thou goest.' There is no exception; and you cannot go where the Lord will not be at your right hand with the shield of His defence.

To Jacob, as a wanderer, leaving his home and the house of his father, the promise also was that the Lord would bring him again into that land from which he fled. There is no such engagement to any one who, now, in his youth, leaves behind him his dear friends and his birthplace. He may never revisit them; but there is a prospect before him which is more than equivalent to this. The earthly Canaan was the pledge of the heavenly: 'they looked for a city which hath foundations.' So, whosoever gives up home and a father's house, may think of another home and a celestial house, after all human habitations shall be dissolved. All the promises of God have there their termination and entire accomplishment. The Lord will bring His servant home."

LIV.

VISITATION IN HAYTI.

This section is a communication from the Rev. James Theodore Holly, from the beginning of the mission in Hayti its faithful leader and minister, and an eye-witness of the Bishop's last labors for the Church.

"On the 1st of May, 1861, a company of emigrants, composed of one hundred and eleven colored persons, set sail from New Haven, Connecticut, for Port-au-Prince, Hayti. A clergyman of the Protestant Episcopal Church canonically resident in the diocese of Connecticut went at the head of this emigrant colony as its leader. They sought to better their social position, and also designed to establish and perpetuate, under the blessing of God, in the land of their adoption, the precious consolations of religion, by founding in their new-made homes a pure branch of the Church of Christ. The Rt. Rev. Alfred Lee, D.D., Bishop of Delaware, made an episcopal visitation to the Church organized by them towards the close of the year 1863, for the purpose of administering the Apostolic rite of confirmation, and also of personally examining the apparent prospects of Hayti as a mission field of the Church.

Bishop Burgess, who had been appointed to make the second visitation, arrived at the Island about the middle of March, 1866.

As the evidence of the self-denying manner in which he devoted himself to the episcopal functions which he went to Hayti to perform, it may be mentioned here, that although in very feeble health, he spared not himself in the least while there, in going about daily, under a burning tropical sun, wheresoever an opportunity presented itself, either to perform a ministerial function or to make closer observations of Haytien society, so as to form thereby a juster idea of that country as a field for missionary labor. Thus, while at Cape Haytien, he walked on one occasion the distance of a mile, in going to the house of a man, a candidate for confirmation, who had felt himself too indisposed to be present for the reception of that rite in the Wesleyan

Chapel at that place, where the Bishop had administered confirmation the day previous; but to all appearance this same man, though somewhat ill, looked in every way a great deal more vigorous than the invalid Bishop who arrived, exhausted by the effort, under his roof, to administer to him the blessed consolations of the religion of Jesus Christ, of whom the worthy prelate was truly a self-denying apostle.

In like manner, while at Port-au-Prince, the Bishop rode a distance of nearly three miles on a hard-trotting horse, which was very kindly indeed placed at his disposal by a third party; yet this was an exercise that proved exceedingly trying to him in the very feeble state of health in which he then found himself. And yet he cheerfully endured it, and willingly subjected himself to this inconvenience, for the purpose of administering baptism to several children of an American merchant dwelling in the rural districts of the Haytien capital, but which children could have been more conveniently brought to him. And during the five weeks that he sojourned at Port-au-Prince, besides assisting every Sunday morning at public worship held at a place somewhat convenient to his lodgings, he would also walk more than a mile the same afternoon in going to the residence of the missionary, to assist in a small Sunday school composed of adults and children, who assembled there for instruction in the word of God. Exhausted by the effort, he would sometimes sit down by the wayside to catch his breath, and then arise and pursue his journey until, arriving at last at the missionary residence, he would be obliged to take a seat below in order to repose himself before attempting to ascend a steep stairway leading up to the chamber where the school was held.

Among the measures recommended and sanctioned by him during this visitation, so as to place the work upon a permanent basis for the future, we may notice the ordination of two native ministers; the recommendation to the Committee of Foreign Missions of the stations that they were to occupy, for its patronage and support; the admission of six young men, already attached to the mission in Hayti, as candidates for Holy Orders; and last, though not least in importance among those measures, the recommendation and preliminary approval of a plan of Convocation among the missionary laborers of the Church in that island, having for its object the extension of the Church's mission in Hayti, and the ultimate organization of a Haytien branch of the Apostolic Church of Christ, by putting into immediate execution such judicious and well-considered measures as might facilitate it at arriving promptly at a self-supporting basis. Among the measures embraced in this plan of convocation, the Bishop laid the most emphasis on the organization of congregations wheresoever this was practicable in the various localities of the island; and forcibly urged the digesting and setting on foot of a regular system of contributions, with the view of supporting the work of the Church, by means collected on the spot, as far and as soon as the same is possible. He took occasion to particularly impress this idea at Port-au-Prince, in some remarks made to this purport at the annual parish meeting held on Easter Monday, 1866, at which he was present, and afterwards enforced the same idea upon the whole congregation, in some further remarks made at the public service on the Sunday morning following.

In fine, after a careful and untiring examination of the claims of the Haytien mission field, by close personal observations both at the Cape and at Port-au-Prince, as well as by correspondence with persons at Saint Marc and Cayes, the Bishop came to the profound conviction that, by the blessing of God, there were good hopes of building up a living branch of the Church in Hayti, if generous preliminary aid should be given to the work from abroad, and if judicious measures, adapted to the circumstances of the country, should also be vigorously prosecuted in the mean time by those to whose hands the work in that island is personally committed. The ideas of the Bishop in regard to those measures, already partially developed above, may be summed up in the following statements, which are, in substance, his own proper expressions made during divers conversations held with the two missionary presbyters now laboring in that field: To call forth and employ qualified native converts to preach the Gospel; to make them feel as far as possible a full sense of the responsibility resting upon them to do the missionary work in Hayti; to set on foot at once among themselves a plan of operations calculated to arrive promptly at the ultimate assumption of that entire responsibility; and in the mean time, to have them look upon the succor received from abroad as temporary, and given to them on the express condition that they should put forth every possible effort to arrive at that point where they may thereafter carry on their own work.

He further expressed the opinion that, as there is a number of converts already made in Hayti by the previous efforts of other missionary bodies, there is now no need of sending laborers from abroad to work in that field, because the necessary laborers can be found here, and ought to be called into activity. He also added that, as he looked upon the present state at which the work in Hayti had arrived, he did not believe that God imposed the duty upon any foreigner to make the self-sacrifice to come to Hayti as a missionary, seeing that native laborers can be found. This opinion he frankly expressed to the British Wesleyan missionary at Port-au-Prince, in a conversation that was held between them on the subject; although that missionary entertained the rather extravagant idea that laborers ought to be sent into Hayti from Great Britain and the United States for the next fifty years. The views of the Bishop on this point are in accordance with those now held by the Wesleyan missionary committee at London, which has been engaged in the active superintendence of missions in this field for the last sixty years, and which has recently positively declined to accede to the demands of their missionary at Port-au-Prince, asking them to send more laborers from Great Britain into Hayti, and refused to give its sanction to a proposed plan of his to invite such laborers to come from the United States; but, on the contrary, the committee urges that the native converts must now commence to do their own Gospel work.

The news of the death of Bishop Burgess, so suddenly after having quitted the harbor of Port-au-Prince, on his homeward passage, on reaching the brethren in that city, while it filled them with the profoundest grief on the one hand, only served to stimulate them on the other, to execute the high and holy charge which, under God, he had committed unto their hands, as the last will and testament of this divinely sent apostle to the Church in Hayti, whom God had taken to Himself, as a token of His Fatherly approbation, at the very moment that he had fulfilled his blessed apostolate. The members of the Standing Committee, those executors of his will as contained in his plan of convocation, first united in rendering a becoming testimony to the character of the illustrious prelate whose labors in Hayti had been the last of his episcopate. Trinity Congregation at Port-au-Prince followed, giving expression to its profound sentiments in view of that heart-thrilling event. And although we cannot find place here for an extract from those testimonials, yet we think it will not be amiss to close this section by referring to a more recent tribute to the memory of the departed Bishop, which took place at the laying of the corner-stone of the church-edifice, designed for the use of the congregation at Port-au-Prince, February 11th, 1868. On that occasion two sheets of parchment, left accidentally behind him at his lodgings, in taking his departure from Port-au-Prince, and bearing his signature and seal as Bishop of Maine, were solemnly deposited among the sacred archives sealed up in a leaden box, and placed under the corner-stone, accompanied with this inscription :—

'These sheets of parchment were used by that venerable prelate in giving letters of ordination to those whom he had admitted to the Holy Ministry. This Church of which we lay, at this moment, the corner-stone, will be inaugurated under the name of the Holy Trinity, and in the blessed memory of this Bishop, whose Episcopal labors were brought to a final close by his labors in Hayti. For, after having taken passage on board a vessel to return home to his native land, he expired the 23d of April, 1866, while still within the waters of this island, off the coasts of Miragoane. We are indebted to his widow for the materials which are to serve for the construction of this Church and its accessories, among which is a school-house. The funds that the friends of her deceased consort contributed for this purpose not being sufficient, the Foreign Committee of the Missionary Board of the Episcopal Church in the United States of America, appropriated the balance out of its missionary treasury.' "

LV.

THE END.

THE last date in the Bishop's Journal is April 20th. He might have written again on the 21st, but expecting to sail on that day, the trunks had been packed and sent on board the vessel. At sunrise on the 22d he embarked; and on the morning of the 23d, while resting on the deck, with no warning which he could recognize, and with but a few minutes' warning to the single watcher at his side, he was called to his heavenly home. It was less like death than like a translation. "He walked with God, and he was not; for God took him."

How little the Bishop anticipated so sudden and speedy a termination of his labors, was evident, both from his conversation and from his letters. Having found that he could make his whisper audible to a congregation, he looked forward to making his usual Diocesan visitations on his return; and on the 21st of April, two days before his death, he concluded a long letter to Bishop Lee, of Delaware, in these words:—

> "I shall hope to have the opportunity of making large explanations, and conferring on the whole subject of this Mission with you at length, if it please God to bring me home soon, in tolerable health."

How thoroughly he was prepared for the end, at any time, is shown by the following paper, which was found in the same envelope with his will, without date, but with a fresh look, as if written recently.

> "If it should please God that my death should be sudden, in the night or otherwise, I would wish my dearest wife and child to understand that it was not without ample warning to me; and that I hoped to be, through His all-sufficient mercy in Christ, as ready for such summons as for one which might allow me to speak freely with them of our parting, and of my trust to meet them again where we shall not part again; forgiven and saved forever, for Jesus' sake.
>
> GEORGE BURGESS."

After such a reminder of the shortness and uncertainty of human life, Mrs. Burgess could not but take measures that, even if she should never reach her home, there might still remain some account of the last hours of the Bishop. She, therefore, while on her voyage home, wrote the following letter to her family, which gives a full account of the beautiful, peaceful close of a beautiful, peaceful life.

BARQUE ROBERT MURRAY, JR., April, 1866.

"During the first two weeks after leaving home, my dear husband appeared to improve so much that I was greatly encouraged; but I soon saw that it was only temporary. After that time I never felt that my letters home conveyed the truth; but I could not write as I felt, for he either told me what to say about him, or asked me what I was writing about him, or took my letter from my hand and read it; and as long as he thought that he was getting better, I could not run the risk of his reading what might damp his hopes. Still, through the winter he had no pain. His cough was not of a troublesome, wearing kind. The worst symptom was that his constant expectoration caused him to grow very thin. He did not seem to lose strength, however, in proportion as he lost flesh. Six days before he died he rode two miles, on horseback, over a rough, mountain road, and baptized three children, and returned the same way; and the last Sunday that he was on shore he read most of the Ante-Communion Service, and undertook to preach, but was obliged to close his sermon abruptly, when nearly through, because he became exhausted with standing so long, and could not make up his mind to sit down and finish it. Within five weeks he had taken a walk of three miles, and within six weeks one of four miles, without unusual fatigue. He fully expected to return home and make his annual visitation in the Diocese; and he always looked forward to getting well; and though I had lost that hope, I thought that at his age, decline was not likely to be rapid, and that by spending his winters in mild climates he might yet be spared to us some years, unless he should have a hemorrhage. That, I thought, was the greatest danger, and it was my constant prayer that he might escape such an attack, and be permitted to see his friends at home again.

So the winter passed, and when our passage was engaged in the Crusader, for which vessel we were daily looking, and it seemed that in a few days we would be at home, I almost lost my fears. But the steamer was so crowded upon her arrival at Port-au-Prince, that we could not be taken on board. There was then but one other way for us to go. The barque 'Robert

Murray, Jr.,' had gone to Miragoane, a port sixty miles down the coast, to complete her lading, and was to sail the following Tuesday for New York, and our friends proposed that we should take passage for home in her. They assured us that we would be quite as comfortable as in the steamer, and that the lengthened voyage would be rather an advantage, and the Bishop said he was well content with the arrangement. So they procured a passage for us in the brig Jane, which was expected to sail for Miragoane on the same errand as the barque, on Saturday afternoon, at the same time that the Crusader sailed. In the afternoon we received word that we could not sail till the next day, and that we had better come on board at sunrise.

On Sunday morning, April 22, the Bishop seemed to feel a little weaker, for he asked me to walk with him to the wharf, that he might choose his own gait, and before leaving the house he drank not only some chocolate, but some sherry also. As a neighbor came on purpose to see him off, I could not walk with him, but we seemed to be walking so slowly, that when some one met Mr. Conard and stopped him, I was surprised to hear the Bishop say that he was glad to stop and take breath. Climbing the ship's ladder cost him such an effort that on reaching the deck he sat down on a bench exhausted, and was compelled to rest before he could go to the cabin. The brig was a small one; the cabin was partly above and partly below the deck, and on either side, between the cabin and the railing, was a passage, about three feet wide, which was quite retired. Here the steward spread a mattress that the Bishop might rest. This must not give the impression that they looked upon him as ill. It is the custom of the country in making coasting voyages, where the accommodations are not very good, for people to carry with them mattresses and pillows, to spread on the deck, to lie on. The Bishop spent the morning lying on the mattress, sometimes asleep, but awake long enough to go through the Morning Service with me, by dividing it into three parts. It was our custom, when we could have no public service, to read it together, assuming the proper postures where we could; but on this occasion he remained on the mattress, and allowed me to read it all to him, he responding only where his memory served him. The wind died away, so that we lay in the harbor all day, and did not sail till midnight. I said it was a pity we came on board, as we might as well have been on shore all day. He replied that it was better so; that he hardly knew what he could have done on shore, as he felt scarcely equal to walking to the place of worship; but he added, 'I suppose I should have gone.' This rather surprised me, as the distance was not great, and every Sunday he had not only taken part in the Morning Service, but in the afternoon had walked to Mr. Holly's Sunday School, which was three or four times as far. In the afternoon he seemed to feel somewhat rested, sat up more, in reading the Service looked over the book with me, and I think read his part of the Psalter. He went to the cabin at each meal, and at noon went down and shaved himself, and in the evening, as it rained and we could not be on deck, he went early to his state-room and lay down, but at the same time told me that I need not think he meant that for going to bed, as I knew his way of lying down at all hours. After everything was arranged for the night, I proposed to him that he should remain quietly in his berth and let me kneel by his side while he said our evening prayers, and for the first time he consented. He said them without apparent difficulty, but with a slight catching of the breath. We neither of us slept much, and several times in the night he left the berth and sat up for a while. The cabin was warm, and at daylight he proposed leaving it. Again I suggested saying our prayers while he remained quiet, and again he consented. After going on deck, where we had more light, I proposed reading our chapters to him, but he said, no, he would read them with me; and he read the alternate verses. The few steps from the cabin seemed to affect his breathing so much that I proposed bringing his breakfast to him, and he agreed to it. There was nothing tempting for breakfast, and he only took a cup of coffee, and afterwards a glass of ale, which he said was very refreshing, and he was glad that he had thought of providing some for his voyage. He then went to his mattress again, saying that he must make up for last night. Still I do not think he slept. In a little while he sat up by my side and talked easily. He remarked how suddenly and strangely this shortness of breath had come upon him; that the difficulty in getting on board the vessel he thought was not so much want of strength as want of breath. Then he reviewed the winter somewhat, saying that he had shrunk from rapid walking or high flights of stairs, but yet had been singularly little troubled in this way, but climbing that ladder seemed to 'break him all up.' Still, he evidently thought of it as a temporary inconvenience only, for he spoke of his loss of voice, and said he thought he saw indications that he should soon recover it. Lying down again, he attempted to read a newspaper, but soon gave it up, and moving close against the cabin, asked me to come and sit on the mattress close to him, where we could talk more conveniently. The thought flashed across me that the idea might have occurred to him that he might not live to reach home, and he wanted to give some directions; but when I took the seat he seemed to have nothing to say. I read to him some items out of the paper, and then talked about our return home. He assented to what I said, but said nothing himself. I have since thought that perhaps by the time I reached his side, he had forgotten why he wanted me. Afer a while I told him I was crowding him too much for a warm day, to which he agreed, and I went back to my seat at his head.

Up to this time my courage had not failed. In a few hours, I thought, we would be on board the 'Murray,' where he would have better accommodations; we should sail the next day, and once fairly out at sea, his strength would return, and he would see his home again. But in a few minutes he sat up again, leaning his back against the cabin, and looking off at an island we were passing. I saw that his breath was coming very quickly, almost in sobs, and he made some remark about not being able to see much there, which raised the fear that his sight might be failing. He turned to me and again asked me to come and sit close by him. I sat by his side and took his hand; I found it quite cold, and I saw that his nails were turning purple. He began at once to talk about Hayti. He spoke easily, but his words were incoherent, and he seemed unconscious that he was sliding from the foot of the mattress. I could not leave him, but as soon as he paused I called to the Captain. He however did not hear me. The Bishop said, 'Why do you call the Captain?' I told him that the Captain might help him to a more comfortable position on the mattress. He said it was not necessary, he could help himself. He, however, accepted help from me, and raised himself farther on. Then finding that I did not release my hold of him, he gently disengaged his arm, saying with a sweet smile, 'You must not treat me too much like an invalid.' He put his finger to his nose as if he thought he had the salts, which he was accustomed to use when he felt faint or weary. I handed him the bottle. He used it and returned it, asking if it was his. Then he said, 'I will lie down now.' These were his last words. I took my place again at the head of the bed, and he laid himself down and closed his eyes as if to sleep, but in a moment they partly opened, and I saw that the light was gone from them. I knew that the end had come, and could only pray that there might be no painful struggle. There were a few quick sobs, and he was at rest. He died April 23, at eleven o'clock in the morning.

All the time I knew that he was dying, but I could not tell him so, and ask a farewell word. It was better for him as it was; for it would have distressed him greatly, if he could have known how he was leaving me. I closed his eyes myself, and then left him to the kind offices of the Captain, who did all that could be done. Miragoane was then in sight, and the Captain said we would be in in two hours, but that it would be better to carry him down stairs before the pilot came on board. There was no wind, however, and we could not enter the harbor, and at nightfall they made up a bed for me on deck; and on the spot where he had fallen asleep in Jesus, I lay down to get what rest I could. The next morning the Captain said he saw no prospect of getting in before night, and it would not do to wait so long; he therefore proposed sending us ashore in the boat. They laid him in the boat, and covered him with the ship's flag. It was a long row of two hours and a half, but it was the best thing that could be done, for the brig did not get in until the next evening. I told Capt. Mulligan at once that I could not leave my husband there, and he has done everything for me. I could not have fallen into better hands. We lay five days in port before the ship was ready to sail. The details of the preparation to bring the body home were so painful, that at times I thought it would be easier to bury him there; but I knew that when it was all over, I should be glad that I had persevered, and if I left him there I should never cease to regret it.

He never dreamed when he lay down on that deck, that he would wake in Paradise; and what a joyful, glorious surprise it must have been to him!

On the last morning of his life, he read, as usual the two chapters. They were the thirteenth Psalm containing the words 'Lighten mine eyes, lest I sleep the sleep of death,' and the 23d chapter of St. Luke, in which is our Saviour's promise to the penitent thief: 'This day shalt thou be with me in Paradise.' The last selection from the Psalter which he read on the preceding day, the 22d day of the month, was no less striking, if we consider the words only, and forget that they were intended as a denunciation: 'Let his children be fatherless, and his wife a widow, and his bishopric let another take.'"

LVI.

TIDINGS OF THE BISHOP'S DEATH.

It would be in vain to attempt to convey an idea of the impression which the Bishop's death made on the whole community. Every sign of public and private mourning was exhibited. When the news was first received at Gardiner, the bell was tolled for an hour, and again when his remains arrived; which were met at the depot by a procession of citizens, who conveyed them to the church, where they remained during the ten days that passed before the funeral took place. Letters of condolence and sympathy came to his family from those who were also mourners. From these it is needless to attempt to select passages for publication; but a few sentences will be given from letters written after the first flush of sympathy had subsided, and coming from such different sources as to show how far he was from being regarded as belonging to any party in the Church.

The Rev. Dr. Howe wrote: "Mrs. H. and myself always felt it a high privilege to receive Bishop Burgess into our house. He was one who inspired entire confidence. He never made a frivolous remark. He was not taciturn nor yet loquacious. He spoke only when he had something to say; and few subjects could be introduced above the range of ordinary gossip, that he was not qualified to speak upon. He was never uncharitable, though severely just. His bravery was as manifest as his gentleness. He dared to do anything that he believed to be a duty. He uttered his opinions with such careful discrimination and freedom from passion, that they carried unusual weight. No partisan of whatever extreme, ever felt it quite safe to differ with Bishop Burgess, and so his influence was almost universal: not because he was a trimmer or a go-between, but because he was upright and independent, and regarded all questions on their naked merits.

How mysterious that such a light was withdrawn from the world in its meridian brightness! That all those stores of learning have been snatched from this impoverished world, to enrich a sphere where there was no need! In the face of such perplexities, we can but wait until our darkness shall be turned to light, and God's wisdom and goodness are approved even to our finite minds."

The Rev. Dr. Tyng wrote: "He possessed my reverence and confidence in a very high degree. I most cordially delighted in the purity of his character, his childlike godliness, and his unshrinking fidelity to duty. Such a character becomes a most valuable pattern to those who come after him. Most thankful should I be to participate in the excellence which I saw in him. Bishop Burgess' talents and attainments were, in my judgment, of a very high order. His accuracy of information in details was equally remarkable. But as far as 'charity which edifieth' excels 'knowledge which puffeth up,' so much more precious and honorable, were those high religious qualifications, which so eminently distinguished him, superior to all talents or attainments of a mere intellectual worth. It was a great pleasure to meet him here always. It will be a greater pleasure to meet him again where we may separate no more."

Bishop Southgate writes of him "as being a man cast in a mould of his own, bearing something more than the ordinary stamp of ordinary humanity."

Bishop Whittingham, in answer to an expression which had been used by another, and which implied that though excellent friends, they were sometimes antagonists, wrote: "I had never, to my recollection, looked upon my departed brother, even for an hour, as an antagonist; greatly as I have repeatedly felt myself constrained to differ from him in judgment of men and measures. None can more lament the loss of my profoundly respected and beloved associate in official cares and responsibilities than I do. None, I think, can be more sensible than I am of the injury (to human estimate irreparable), which the counsels of the Church must suffer by the removal from them of his experienced wisdom, keen sagacity, and loving simplicity of Christian truthfulness. But I lack the ability and the means to do justice to the noble character, which has nevertheless left an indelible impression on my heart."

And it was not from Churchmen alone that such expressions came, but similar words dropped from the pens of others who having labored by his side and witnessed his daily walk, had learned to respect and love him as a brother in Christ.

From the various resolutions passed by different societies and parishes, only those have been selected for insertion in this volume, which were passed by the Foreign Committee of the Board of Missions.

Extract from the Minutes of the Foreign Committee, May 28, 1866.

DEATH OF BISHOP BURGESS.

"Whereas, by the decease of the Rt. Rev. George Burgess, D.D., Bishop of the Diocese of Maine, the Church is called, in the Providence of God, to mourn the loss of one of her best Bishops; and whereas the last labors of his life were bestowed in behalf of the Foreign Committee of the Board of Missions, in furthering the important enterprise of the mission at Hayti, the Foreign Committee not only sharing the common grief of the Church but mourning their peculiar loss, desire to record their estimate of the high worth of the character and life of Bishop Burgess, and do therefore

Resolve, First: That in our remembrance of Bishop Burgess, we recall a character of singular exaltation and beauty. With a mind clear, fertile, and richly furnished with the fruits of thought, by which he took easy rank among the best scholars and writers of the times, he consecrated his trained powers wholly to the work and ministry of the Lord. His moral sense was so true, that his judgments had the force of intuition, and it begat a life so pure as never to have been blamed.

Springing out of his conscience was his eminent courage, which, while unaggressive, was yet unflinching in maintaining the right that he so clearly perceived, and bearing always thus a moral dignity, his championship always honored his cause.

With these bolder traits, the genial and the gentle were so intimately mixed, as made him prompt and winning to every form and intercourse of kindness.

His devoutness was so constant, that we can hardly think of him as having devotional periods; his zeal so steady, as not to be quickened by impulse; his benevolence so fervid, that it could burn no brighter with occasion.

In the character thus rounded and balanced, there was a native nobility of manhood. With the imprinted power of grace and self-consecration to God and acting itself out in unwearing labors, it gave us the saintly life of Bishop Burgess as of a man who literally walked with God.

Resolved, therefore, Secondly: That while we, in common with his friends, his parish, his diocese, and the Church at large, mourn for the loss of the wisdom, the purity, the sweetness of piety which fix his place high up among revered and saintly men, we would at the same time express our gratitude for the self-sacrificing temper which constrained him to consecrate his latest labors to the enlightening of the dark places of the earth with the light of the Gospel which he loved.

Resolved, Thirdly: That the Foreign Committee tender to the family of the late Bishop Burgess the assurance of their profound and affectionate sympathy.

Copy from the record. SAM'L D. DENISON,
Secretary."

A short tribute is added from an oration pronounced a year later in Christ Church, Hartford, before the Connecticut Beta of the Phi Beta Kappa Society, by the Rev. William Rudder, D. D., of St. Stephen's Church, Philadelphia.

Picturing those who had been prominent at Trinity College, when he some years before had been a student in its walls, he says:—

"I see another standing by this altar—my pastor, my gentle critic, and my friend; learned, yet humble, so humble that men guess not half how learned he is; meek, yet firm, so firm in what he believes to be the right that they cannot imagine even the wells of utter tenderness that are forever springing in his breast; the man who, of all I have ever known, seems most constantly to live in an atmosphere of heaven; the Christian scholar, the Christian poet, the Christian priest, soon to be the Bishop laboring, as such an one as he must labor, through his allotted time, and then, from the calm surface of the summer seas, mounting upward to his rest in the fiery chariots of the tropic sun."

LVII.

SERMON OF REVEREND JOHN T. MAGRATH.

On the Sunday after the tidings of the Bishop's death reached Gardiner, which was Whitsunday, Rev. Mr. Magrath, Assistant Minister to the Bishop, preached a sermon full of sorrow and of comfort.

But short extracts can be made.

"St. John xiv. 18: 'I will not leave you comfortless; I will come to you.'

May the Almighty Saviour, who will never forsake the afflicted and the fatherless, help us to feel beneath us the everlasting arms! This silent pulpit and this now vacant chair tell us more loudly than can any voice of man, that he who for so many years was the faithful preacher and the watchful pastor, will fill them no more forever.

How swiftly and overpoweringly the recollections of this now hallowed period of his ministry, which so endeared him to this people, come crowding in upon us. We have seen him, speaking the words of peace to the representatives of a former generation, as he walked with them in their declining years down to their last resting-place. We have heard him, as he so ceaselessly, so searchingly, so fervently, and yet so kindly, delivered the message of his Lord and Master, and pointed sinners to the fountain of salvation, to the cross of Christ. How often, at this font, has he poured upon the heads of the penitent, 'the water of regeneration,' and gently folded in his arms the tender lambs of the flock. It seems, even now, as if the walls of this sanctuary were echoing back the notes of that voice, never to be forgotten, which so constantly offered up the sacrifice of prayer and praise at this desk and altar.

But not this Church alone brings him back to the bereaved. There is not a home or hearth, without its memories of him, which must not be uttered. The chamber of sickness, the house of mourning, the abode of misery, will ever tell us of the minister of consolation, of the most sympathizing of friends, of one foremost in his endeavors to alleviate suffering. There is hardly a house in this wide parish, where there has not been 'one dead,' and a time when his voice sounded beneath its roof as a voice from the land of peace and light. He was loved everywhere by all. The mansion of the rich ever welcomed his entrance, even though every word of his spread a chastening influence, and the dwelling of the poor knew no more frequent visitor, no more cheering guest.

People in every walk of life, and the old no less than the young, looked upon him with veneration. Denominational limits never diminished his regard for others, nor did those limits seem to restrain the love drawn by his lofty character, his holy life, his pious deeds, from those beyond the pale of our communion. Love, love for all was manifested at his every step! Has God brought this peaceful, blessed ministry to its end? Is all this that has been spoken, of the past? Shall we never more behold those benign, those noble features? never more listen to the dearly loved tones of that nourishing voice? O, Father of our spirits, breathe within us of thy Spirit, that we may bear this blow! O, Physician of our souls, heal, heal the wound thyself hast made! A parish without a pastor, a diocese without a head, the church of the whole land with a strong pillar prostrate! . . . . .

But after all has been said, how empty all words seem; how little they express what the consciousness of each one testifies that he was to us. The void, the distressing void, that has been made, can never be filled by any picture, even though it be true to the life, which language can paint. Now the work of the workman, the watching of the watchman, the care of the pastor, the toil of the preacher, have all found their close too soon, too early for us, we might well say, were it not in God's own time. He like the Apostle 'very gladly spent and was spent for us.' His life was given to his parish and his diocese, and in being given thus was given to his Maker. He not only proved that 'it is a true saying, If a man desire the office of a bishop, he desireth a good work,' but through the grace of Christ, he so fulfilled the precepts of the inspired word relating to that office, that he became a bright example for all Christian Ministers. For all things, with a humility remarkable even in the lowliest, he was always ready to say, 'Give the glory to God;' and yet with a perseverance and diligence seldom witnessed, he pressed forward in the course of his duty. He toiled for us, my brethren, long after he had stepped upon the path of decline. The cords of affection, which united him to his parish and his parish to him, were inwoven with the very fibres of our being. He could bear the thought of anything rather than of separation from those whom he loved so deeply, and for whose well-being he was willing to sacrifice his all.

His labor lasted while life lasted: with him there was indeed no discharge from the conflict. It was his heartfelt desire to remain among us, and maintain the pastoral relation, even when his voice had failed; but the Providence of God seemed to point to greener shores and a milder climate. When at length he yielded it was only in the firm hope that his health might be restored, and he return to labor more abundantly than ever in the vineyard of the Lord. After his Diocese and his country were left far behind him, still the work for Christ went on. In the islands of the ocean, with joy at realizing the truth of ancient prophesy, while a traveller and an invalid, 'he ceased not to teach and preach Jesus Christ,' to baptize, to confirm, and to ordain; truly, while his armor was burnished for continuance of the warfare against Satan and sin, the great Captain of the hosts called him, who on earth allowed himself no rest, to that everlasting 'rest which remaineth for the people of God;' called him who here sought no reward, to receive the crown of righteousness, which is laid up for those servants of the Lord, who have 'fought a good fight, who have finished their course, who have kept the faith.'

He had turned his face homeward, and the waters of the ocean were bearing him towards that flock for which his heart was ever yearning, when 'his hour was come.' But his weakness increased, his breath grew shorter and fainter, and 'let me lie down' could at last break even from his lips. On the gentle waves of the Southern Sea, he was rocked to his last slumber, and without a pain or a sigh, 'falling asleep in Jesus,' he awoke not until in the realms of glory. For us, oh for us, my dear brethren, there is loss, loss irreparable; for him, only gain, gain eternal. That blessed experience was his, which as a bright dream he once described in those sweetly breathing lines:—

'But oh, with what a bounding thrill,
I felt the airs that never chill,
The strength that knows not years.
No cloud in all the heaven's sweet blue;
No more of doubt, where all was true;
No death to close the longing view;
No dream of future tears!'

* * * * *

We can but offer supplications from our inmost souls, that while the gracious Spirit from on high comes to comfort, to sustain, and to guide, He may also endue us with the will and the strength to follow that instruction, to walk by that counsel, to imitate that example. Remember, my Christian brethren, how he lived the life of Christ. Remember his charity. Remember his humility. Remember his 'moderation.' Remember his holy zeal for the Master. Remember his faith. When that calm and noble countenance, upon which your eyes have so long rested, comes before you, in the Church, at your toil, or in the deep quiet of your homes, think upon, and as you think, resolve ever to obey, the admonition of the Apostle St. Paul: 'Remember them which had the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.' My dear friends, our beloved Bishop, on a day still fresh in the remembrance of you all, said at this chancel rail, 'If I never speak to you again, obey the Gospel.' How those words this day ring through this Sanctuary, ring in every ear! Hearts which have continued hard until now must melt to day! If there be one here in the presence of his God, who has heard for long years the message of the living ambassador, but thus far has given no heed, listen, listen in this hour to him, 'who being dead yet speaketh.' Amen."

LVIII.

FUNERAL SERVICES AND ADDRESS.

"On the day appointed for the solemnities of the burial of the departed Bishop (May 30, 1866), the Standing Committee of the Diocese, and a large number of the clergy of this and other dioceses, assembled at Gardiner, with a crowd of citizens.

The burial service was read in the following order: The sentences on entering the church, by the Rt. Rev. Thomas M. Clark, D.D., Bishop of Rhode Island, leading the procession of the clergy in surplices; the lesson by the Rev. William W. Niles, Professor in Trinity College, Hartford, Conn.; and the 139th hymn was announced by the Rev. William R. Babcock, D.D., of Jamaica Plains, Mass. The commemorative address was delivered by the Rt. Rev. Bishop Clark. The 201st hymn was announced by the Rev. Thomas F. Fales, of Waltham, Mass., who also concluded the service in the church with appropriate collects.

In the removal of the body to the cemetery adjoining the church, the clergy of the Diocese officiated as pall bearers, and the wardens and vestry of Christ Church, Gardiner, with the lay members of the Standing Committee as body bearers.

The sentences at the grave were read by the Rev. William S. Chadwell, of Catskill, N. Y.; the committal by Bishop Clark; the following prayers by the Rev. Dr. Babcock; and the apostolic benediction was pronounced by Bishop Clark. All the officiating clergy had been members of the Diocese of Maine.

The setting sun was throwing its rays over these solemnities, as the remains of the beloved Bishop were left 'to await that glorious resurrection in which he so truly believed, and for which he so constantly urged men to prepare.'"

The following is the address delivered by Bishop Clark, of Rhode Island.

"A great and good man has been taken from the earth. A faithful soldier of Christ has entered into his rest.

It requires a keen appreciation of Christian excellence for one to form a just estimate of such a character as his. To give the outline of his biography is an easy task, for that was calm and uneventful; but to lay open the inward experiences of his heart, to analyze the workings of his acute mind, to appreciate the force of his sturdy will, to penetrate the spiritual depths of his being; few men are competent to do this. I wish that it had devolved upon some one who moved upon the same lofty spiritual plane where the feet of our departed brother ever stood, to discharge the duty which I am called to fulfil.

Bishop Burgess was the son of the late Hon. Thomas Burgess, for many years Judge of the Municipal Court in the city of Providence, Rhode Island. He was born on the 31st of October, 1809, and during his boyhood was distinguished for his industry and intense devotion to study. He was an incessant reader from the earliest dawn of his intellect, and graduated with the highest honors of his class at Brown University, at the age of seventeen. He then entered upon the study of the law in the office of his father, and after completing the full course of three years, was appointed tutor in the University of which he was a graduate. At this time his thoughts were more than usually arrested by religious truths, and the duty which he owed his God and Saviour so impressed his mind, that he determined to relinquish the profession for which he had qualified himself, and devote his life to the work of the Christian ministry. He accordingly entered upon theological study under the direction of his pastor, the Rev. Nathan B. Crocker, D.D., then at the height of his maturity, and who, after having survived all his contemporaries in the ministry of the Church, has within a few months been called to his reward. After awhile Mr. Burgess went abroad in order to complete his preparation for the sacred work to which he was looking forward, and remained in Europe for three years, studying and attending lectures for a portion of the time in the Universities of Berlin, Bonn, and Gottingen. On his return home he was admitted to Deacon's Orders during the month of June, 1834, by Bishop Griswold, in Grace Church, Providence. On the second day of the following November, he was ordained to the Priesthood by Bishop Brownell, in Christ Church, Hartford, Conn., and on the same day was instituted as Rector of that Church. In this parish he continued to exercise the duties of the ministry, until his appointment to the office of Bishop in the Diocese of Maine, his consecration taking place in Christ Church, Hartford, on the 31st of October, 1847. At the same time he became Rector of Christ Church, Gardiner, and continued to discharge the duties of this parish, as well as of his Diocese, until the period of his death.

It became evident during the last summer that the unremitting labors of Bishop Burgess, who never allowed himself recreation of body or rest of mind, were beginning to tell upon his naturally hardy constitution; and after the adjournment of the General Convention in October, where he appeared in his place every day and manifested as much activity and interest in the affairs of the Church as ever, under the urgent advice of his physician and friends he sought the repose, which he would have been very reluctant to take if he had remained at home, in a foreign and more congenial climate. The winter was passed in the islands of the tropics, not altogether in inactivity; for such was his nature and habit, that so long as he had any strength to work, he was certain to exercise it wherever he had the opportunity. After the organs of speech had almost lost their power, he preached, and administered Confirmation, and although he was able to speak only in a whisper, by the force of his will managed to make that whisper audible. The time at length came, to which he had looked forward with such longing, when he was once more to turn his face homeward. Loving as he did his own field of labor so fervently, and with such tender associations gathering around his own home, we can imagine with what eagerness he waited for the breeze that was to bear him again to his native land. But his native land he was destined never to see again. On the bosom of the deep, as he lay on the open deck with his face turned heavenward, without warning and without a struggle, suddenly his liberated soul fled from the earthly tabernacle and lived with Jesus.

This is the brief and simple story of his outer life, placid, uneventful, equable; and so too for the most part was his inner life, moving on peacefully, a calmly-flowing stream, unbroken by rough and precipitous rocks, keeping always within its appointed banks, and all along adding to its volume and depth from the tributary supplies which constantly poured into it.

Bishop Burgess' natural endowments were much above the ordinary standard. He always possessed in an eminent degree the gift of application, which is in itself a talent of great value. Whatever subject he took in hand, he mastered it thoroughly. When, some years since, a little anonymous work from his pen appeared, entitled 'A Few Pages from the Ecclesiastical History of New England,' the question was asked at once in all quarters, Who is there that has had the opportunity and the patience to ferret out all the obscure facts brought to light in this publication, and the wonderful skill to arrange and present them so ably and effectively?

After reading his unique and extraordinary book on the subject of death, called 'The Last Enemy Conquering and Conquered,' in which there is compressed an amazing amount of information on all the phenomena of dissolution, I remarked to him that I wondered how he could ever have collected such a mass of peculiar and minute material; when he replied, that if I could see the quantity of matter which he had thrown aside in the preparation of the work, perhaps my wonder would be much greater. He was a singular man in this respect, that he would go down under ground in search of hidden veins of ore that nobody else had ever thought of exploring, and when he had struck a vein, he worked until it was exhausted. Then he would come up into the daylight, and looking round upon the beauties of the earth and the sky, take his harp and sing of God's glory in the flower and the crystal stream and the golden clouds, as though poetry were the atmosphere which he habitually breathed and the most natural utterance of his mind. Looking at him in one aspect you would say, this man is a deposit of statistics, a patient collector of facts, a simply practical man; from another point of view, he seemed to be full of delicate fancies, with all the cords of his being strung to music.

The last time that I heard him preach, he took for his theme the Ritual of the Church. The discourse was an able and impressive argument for the prayer book, draped in gold and vermilion; or, to use a more appropriate illustration, it was a kind of rhythmical chant, and might have been fitly accompanied with psaltery and cymbal and organ. His poetry was never prose, although his prose was sometimes, not always, poetry; and some of the lyrics which broke from him during his earlier years, at a period of high excitement, when the red hand of civil war threatened to deluge his native State with blood, are among the household words in Rhode Island. . . . . .

Although he possessed this singular combination of opposite elements, there was nothing incongruous in his intellectual organization: on the contrary, the prevailing impression which he left upon your mind was that of a man peculiarly well-balanced and symmetrical.

In surveying the personal character of Bishop Burgess, the first thing that would attract notice and fasten itself upon you, was the clear and unmistakable evidence of his indomitable integrity. It was contrary to his nature that he should ever do violence to his own conscience. The general confidence in his honesty was in great part the secret of his extensive and powerful influence. You might sometimes think that he was wrong in his convictions, but you could not doubt that they were his real convictions, and you might rely upon it that he would act accordingly. For with this integrity he had also an iron will, which nothing could break and nothing could bend, when it had taken its direction. He might suffer in the discharge of what he felt to be a duty; but if he did, he would suffer and make no sign. This sometimes led people to suppose that he was cold-hearted, whereas his soul was tender as a child's, and he would not let a worm suffer, if he could help it. It is true that he did not always meet you with those outbursts of demonstrative affection in which some persons allow their feelings to evaporate; but if you were in trouble and he could lift the burden from your shoulders, he would do it at any cost to himself.

He was by nature of a somewhat quick and excitable temper, but Divine grace had taught him how to curb it, and you would hardly suspect that this was a prominent trait in his character, unless you happened to see him when his eye kindled with holy indignation at some palpable meanness or outrageous violation of justice. The general serenity of his demeanor might lead some persons to under-estimate the force of his character; but his virtues were by no means of a negative sort, and he was as positive and persistent as he was quiet and reserved.

He could comprehend and tolerate an honest difference of opinion, but in order to this he needed to be satisfied that it was an honest difference. He had an instinctive abhorrence of everything like show and affectation; in private or in public you never felt that he was saying or doing anything for effect. He dreamed of, and projected no grand schemes which perished in the planning, and indulged in no ebullitions of feeling which came to nothing.

There are some men of marked ability who manifest in their demeanor an habitual consciousness of the fact; their quiet assumption of prerogatives, and air of superiority in dealing with their inferiors may not be specially offensive or intrusive, but are still prominent enough to be noticed and felt. In Bishop Burgess there was nothing of this. There was no gracious condescension in his manner, no bending down as from a lofty height to greet you, no ostentation of civility, no show of humility, and this because he had such a natural simplicity that he did not think about himself at all.

In public debate he was firm as a rock when any great principle was at stake, and it was hard to blind him or turn him aside by raising any false issues; but he was never overbearing, never reluctant to listen to the arguments of his adversary, and give them due consideration, never ridiculed or exulted over an opponent, and never seemed to care for victory, merely for the sake of victory. Whenever he had occasion to administer rebuke, he did it in such terms and with such a manner as indicated how much he suffered under the necessity, and how anxious he was, as far as possible, to spare the feelings of the offender.

In recalling his general characteristics, the one thought which leaves the deepest impression is this; what a true man he was! Because he was so true you always knew where to find him; and wherever you did find him, you also knew that he would be sure to stand, so long as he thought it his duty to stand there.

There are not many men who can bear being seen through, as he could; and if I were to write his epitaph in a single word, that word would be, TRUSTWORTHY.

The peculiar traits of his natural character were all strikingly manifested in his religious life. He was not clad with piety as with a garment which he put on and off at seasons; his religion was not an appendage to the man, something factitious and, in certain respects, inconsistent with the general tone of his character: it was a living power which pervaded his whole being, refined and elevated all the processes of his intellect, and sanctified all the motives and desires of his heart. It was not a fitful, spasmodic piety; not a coruscation of brilliant hopes followed by seasons of murky darkness; his faith shone rather like a beacon light on the rock, with a clear and steady flame, alike in the storm and in the calm.

It was both a principle and a feeling; it was a principle, because it was based upon reflection and knowledge; he was familiar with all that could be said to the injury of the Gospel, but no cloud ever came between him and his Saviour: it was a feeling, for it was based upon experience; he had found Christ so precious to his soul, that nothing could separate him from the love of Jesus. His piety did not intrude upon you in the forced and technical use of pious phrases, but it gave a chastened and hallowed tone to all his conversation, as it did to all the conduct of his life.

No one ever suspected him of feeling less than he expressed, and no one ever detected any open inconsistencies between his profession and his practice; whatever other failings he may have had, no one ever charged him with hypocrisy. He was earnest, but not impassioned; faithful, but not intrusive; serious, but not sullen; scrupulous, without any Pharisaic rigor.

While he was the Rector of Christ Church, Hartford, his time was divided between his study, his church, and the houses of his parishioners, and no one knew that he ever passed an idle hour. There are few clergymen who study as much and write as much as he did, and there are few who visit their flock as frequently. He sympathized with them in every joy and in every sorrow. He came as an angel of counsel to the bedside of the sick, and as a messenger of comfort to the household of the bereaved. After he left Hartford, when the hand of affliction fell upon the people, they wanted Bishop Burgess to come to them in their grief and minister to them.

He was one of the most indefatigable sermon-writers in the land; a certain portion of every day was devoted to this work, and the close of the week never found him hurried or unprepared for the duties of the pulpit. His discourses, ever fresh and new, were well-digested, varied in form and subject, instructive, and full of the truth and unction of the Gospel. His manner was not specially graceful, and his elocution not particularly impressive; but there was an earnestness in his utterance, a thoughtfulness and research in his composition, and oftentimes a beauty and richness in his style, which made the hearer oblivious of all defects. It was evident that he had carefully explored and mastered the subject which he handled, and that he felt the solemnity and truth of what he uttered. As a preacher he kept on growing from the beginning, and was more popular in the pulpit during the closing years of his life than ever before.

Those who heard his address last winter at the funeral of Bishop Brownell, cannot fail to remember with what exquisite delicacy of perception he seized upon the peculiar traits in the character of that venerable and saintly man, and with what nicety of coloring he depicted the beauty and simplicity of his life. And yet I am told that this address was written on Sunday evening, after the public labors of the day were over.

When our departed brother became Bishop of Maine, he rose at once with the emergency, and soon manifested a range of abilities which astonished even those who had expected most from him. With all the other duties which of necessity crowded upon him, he continued to be just as devoted a pastor, and just as diligent a preacher in the parish where he ministered, as he was when these were his only vocation.

And how thorough he has been in the discharge of all his episcopal functions, you, my brethren of the clergy and laity, do not need that I should testify. He had one eminent qualification for the office of a Bishop, and that was the catholic spirit which enabled him to recognize, and inclined him to use, all the various gifts of men; allowing to others the same liberty of private judgment in regard to things incidental and subordinate, which he claimed for himself. His position in respect of parties in the Church allowed him to do this without inconsistency. He was by nature too free and independent in his modes of thought; he had been too diligent a student in the history of doctrine, and his studies had led him over too wide a range in the great field of knowledge, to make it possible for him to be trammelled by the rigid and cast-iron shackles of party.

He was a Churchman in such a sense that he loved the Church with all his heart; believed most thoroughly in her doctrines, worship, polity, and apostolical constitution; wrote valuable and convincing works in defence of her principles and in explanation of her usages; gave all his time and all his energies to her work; and this, I take it, indicates genuine, earnest, sound Churchmanship. It was not in accordance with his taste to hurl anathemas into other camps of the Lord, and he thought it better to invite those who are without, to enter our communion with gentle and winning words, than to repel them by acrid denunciation. He offered no compromises, kept back nothing which it was needful and right to say, while he was uniformly careful to give no superfluous occasion of offence. His tastes as well as his opinions were strongly wedded to the peculiarities of his own communion; he loved her solemn ways, and fully appreciated the spiritual benefits as well as the doctrinal conservatism, secured by her venerable ritual.

It is not his fault that a radical change for the better was not long since introduced into our service, in the only particular where it is seriously defective. He labored long and earnestly for the introduction by authority of a collection of hymns, into which the rich treasures of ancient and modern lyrical composition might be gathered; and I think most persons will allow that his own metrical version of the Psalms would be a great improvement upon that now in use. I never heard any one deny that he received the pure and unadulterated doctrines of the Gospel in their simplicity, and preached those doctrines faithfully, earnestly, and emphatically. It does not appear that he regarded any human digest or system of theology as exhaustive of the truth, or that he was ever claimed as a follower of any leader but Christ and His inspired Apostles. He was not averse to controversy where a fundamental doctrine was assailed; but he did not attach special importance to many of the subtle points of casuistical Divinity, about which theologians have disputed. He was on terms of fraternal intimacy with men of all recognized and tolerated shades of belief in the Church, and was beloved and trusted by all. His character would have given him power and influence, with whatever school he might have been associated; but his views were so well balanced and comprehensive that, under no provocation, could he have become a violent theological partisan.

The whole public and private character of Bishop Burgess was both subdued and intensified by the spirit of habitual and sincere devotion. He lived in daily and hourly communion with God; he did nothing without seeking Divine direction, and prayer came spontaneously from his heart. He was a godly man, inasmuch as he made his own will subservient to that of God, and was ready to do whatever his Master demanded of him. In the days of martyrdom he would not have shrunk from the stake, for he sometimes took up what was to him a heavier cross than death.

In the prime of his days, before his threescore years were accomplished, this great and good man has been taken away. What a void he has left in the household circle! Such a husband, such a father, such a brother; how he must be mourned! We know that it is all well with him, we have not a fear or a doubt as to his destiny, but still it is a very heavy blow that has fallen upon you. His pleasant smile, his affectionate greetings, his kind counsels; these will gladden and direct you no more. The shadow lies across your threshold, not unrelieved by rays of celestial light, and yet the shadow is there. God has laid upon you a sore trial, but He will give you strength to bear it. You will listen no more to hear his familiar step, but he waits to hear your footstep in the streets of the celestial city. Your earthly home will be his no longer, but his heavenly home may be yours forever. Do not think of him as dead. He lives more truly than he ever did before; his duties are nobler, his aspirations purer, his thoughts more transcendent, and he wears a whiter robe, for it is now all washed clean in the blood of the Lamb. He sings such a song as it never entered into his heart to conceive while he dwelt here. His cares and anxieties and toils are all ended, and his dust is now to be consigned to the dust as it was, but his pure spirit has returned to God who gave it.

There are many in the community beside his own family circle, who mourn the loss of a wise counsellor, a trusty friend, and a faithful Pastor. For nearly twenty years he ministered in this sanctuary, directed you in your perplexities, comforted you in your sorrows, and by his example and his precepts, pointed out to you the path to heaven. How many words of solemn warning he has spoken in this place; how many urgent entreaties; how often he has tried to bring you in faith and penitence to the cross of Jesus; and now he speaks to you from the mansions of the blest, and beseeches you to be ready to meet him there. If you never gave heed before, O listen to him now! He may still watch over you; and if he sees you one by one consecrating your hearts to Jesus, it will add to his joy even in Paradise.

It is a day of mourning, not only with the members of his own flock, but with all Christian people in the community. Society has lost one of its chief ornaments, works of charity one of their most generous supporters, the poor one of their best friends, and the country one of its truest and most loyal citizens. His sympathies and labors were not confined within the limit of a narrow circle; whenever the heart of the community throbbed with any great and absorbing emotion, his heart throbbed too; and if there was any work which he could do consistent with his station, he was ready and glad to do it. In the welfare of the poor, the rescue of the abandoned, the enlightenment of the ignorant, and the purification of the State, he took a profound and active interest. He never forgot that he was a citizen as well as a clergyman, and that in both relations he had personal responsibilities. You will find it hard to fill his place, for his simple presence was a benediction.

And what shall I say to my Brethren of the Clergy and the Laity of this Diocese, who have come up here to pay their last tribute of respect to the remains of their departed Bishop, their loved and loving father? You do not need that I should remind you how much he has done for this Diocese, how ready he has been to respond to all your wants, how cheerfully he has sacrificed his own comfort at your call, how generously he has contributed to the necessities of the Church, how kind and forbearing he has been, how wise in counsel, and how tender in the hour of your adversity; you know it all, and feel it all more sensibly than we can portray it. It is a great blessing for the first Bishop of a Diocese to be such a man as he. If his successors walk in his footsteps, what a harvest may be reaped in this portion of the Lord's vineyard! It will be very sad not to see him any more in your Conventions, in your missionary gatherings, and in the annual round of visitations; pray that his spirit may still abide with you and direct all your doings.

The Church throughout the land mourns his loss. In the General Councils of the Church, no man will be more seriously missed than he, for no man wielded a more potent and salutary influence. In the House of Bishops, whenever he spoke, all gave heed. His fearlessness, his sincerity, his soundness of judgment, his wise discrimination, and his strength of intellect, gave him a power which was almost always irresistible. We shall all feel that there is a great void there, now that the voices of the Bishop of Pennsylvania and the Bishop of Maine are silent.

But I must resist the desire to dwell any longer upon this theme; the time has come for us to say our last words of prayer over these silent remains, and then bury him with his people. There is a mournful pleasure in the thought that this precious dust was not left to moulder on a foreign shore. It will lie in the place which he chose for his burial, and this will be a hallowed spot in the sight of many generations.

We bear him forth to his grave with slow and reluctant step, and many bitter tears will fall upon the sod that covers him; but looking away from earth we see his glorified spirit standing close by his Saviour's side, and we are comforted.

And as we sing over his last resting place the cheering anthem, 'Blessed are the dead who die in the Lord,' we shall hear the words echoed back by a voice from heaven, and feeling so sure that our friend and father has received the crown, amid all our tears and lamentations we can cry with exultation, 'Thanks be to God, who hath given him the victory, through Jesus Christ our Lord!'"

LIX.

MONUMENTAL MEMORIALS.

At the head of the Bishop's grave in the churchyard at Gardiner, in the year of his death, the Diocese erected a monument in the form of a large marble cross, resting upon a marble pedestal. The height from the ground to the top of the cross is sixteen feet; and the breadth of the arms is five feet. It has but the mitre and crosier carved upon it, and the inscription: on the one side—

"George Burgess,
First Bishop of Maine,
Born October 31, 1809,
Consecrated October 31, 1847,
Died April 23, 1866."

On the opposite side—

"Erected by the Diocese of Maine
In grateful remembrance of a faithful and beloved Bishop."

To the testimony of the large gratitude and love thus evidenced, may be added one very significant incident.

All the summer of 1866 loving hands kept the Bishop's grave bright with fresh flowers, and later in the season a bunch of ripe wheat was placed on the mound. One day in the autumn it was discovered that the wheat had sprouted and sent up a mass of fine green shoots. On attempting to raise it for closer examination, it was found that the roots had struck deep into the earth, and that it could not be removed. May we not look upon it as prophetic, and have faith that the seed which he sowed will continue to 'take root downward and bear fruit upward,' yielding an abundant harvest?

A year later a handsome tablet was placed in Christ Church, Gardiner, by the parish, with this inscription:—

"In
memory of
THE RIGHT REV. GEORGE BURGESS, D. D.
Born at Providence, R. I., October 31, 1809;
Ordained Deacon June 10; Priest November 2, 1834;
Consecrated Bishop October 31, 1847;
Rector of this Church
During his Episcopate;
Died at Sea near Hayti, April 23, 1866.
Learned, judicious, saintly;
Living for Christ and the Church;
Loving all, beloved by all;
Faithful in every trust, even unto death;
This tablet is erected
By a mourning and grateful Parish."

In the year following the death of the Bishop, Captain J. Ignatius Stevens, of Gorham, Maine, a valued Parishioner of St. Luke's Church, Portland, left by will an estate, which it is believed will not be less than seventeen thousand dollars, to Rev.

Dr. Burgess, "in trust, to be expended by him in charitable works, or in such way as he shall deem most likely to aid in keeping in remembrance and honor the name of the good Bishop Burgess."

The estate will come into possession of the Trustee upon the death of the widow of Captain Stevens.

LX.

At the request of the Standing Committee of the Diocese of Maine, the Rt. Rev. A. Cleveland Coxe, D.D., Bishop of Western New York, prepared a sermon commemorative of the life and character of the first Bishop of Maine. It was designed to be preached in the Bishop's Church at Gardiner, on the eve of All Saints' Day, 1866. This design was not fulfilled, but it was subsequently preached in Providence, Hartford, and Boston.

It has never been printed, and is now kindly furnished by the author as the last section of this Memoir.

"THE MAN OF GOD,

A COMMEMORATIVE SERMON.

'Let the man of God which Thou didst send come again unto us and teach us.'—JUDGES xiii. 8.

The commemoration of saints departed is a principle recognized in Holy Scripture as full of practical benefit to militant saints on earth. 'Remember them. . . . . who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation.' In obedience to this precept, the Church has appointed this feast of All Saints, concerning which I once heard your departed Bishop speak with warm enthusiasm. 'It is,' said he, 'one of the more modern of our festivals, and one of associations not altogether pleasant, in view of the history of its introduction to the Western Church; and yet it seems to me one of those with which we should be most reluctant to part, so full it is of consoling suggestions and so strongly entwined with our dearest affections, in the memory of those who have gone before us to rest.' The eve of a feast which he so tenderly appreciated is alike the anniversary of his birth and of his consecration; thus it is happily chosen for this commemoration which is threefold in its nature; a commemoration of his death, of his nativity, and of his Episcopate.

It is not my purpose to do again what has been already done so well, to condole with an afflicted diocese, and to soothe the grief of the fatherless and the widow. Nor do I mean to recite again the story, now so familiarly known, of his progressive stages through life; nor to describe anew that memorable scene on the deck of a little vessel where he so calmly gave up his spirit to his Lord. But, supposing all this to be known, I propose in a reflective way to recall the man of God, and in the spirit of the text to let him teach us; asking at every step what lessons we ought to learn from such an example as he has left to us. At such a time as this, we may naturally feel that it is a calamity that he can instruct us no more by his persuasive words. His death, free as it was from death's sting, and full as it was of the peace which passeth understanding, must strike our limited intelligence as strangely ordered, and prematurely sent, as a trial to our faith. Such a man was wanted, never more than now, in the counsels of the Church; and we might go on in this strain till it should seem to be a murmuring at the decrees of Providence. But enough: He in whose sight the death of His saints is precious, has called him from his ministry on earth. His holy will be done. By the tenor of his life, and by those qualities with which nature and education, and, above all, the grace of God had endowed him, he can yet, in our grateful recollections, 'come again to us and teach us.'

Let us first endeavor to recall something of the Man. In remembering even good men, we are often troubled by an intrusive consciousness of marked and memorable failings, or at least of blemishes not inconsiderable, and of inconsistencies to be deplored, against which memory seeks in vain to close her eyes. Our recollections of Bishop Burgess are singularly free from such disturbing considerations. In a day, when a low standard of personal behavior affects the manners even of the clergy, it is pleasant to recall his manly propriety of conduct, and that dignity of demeanor of which his characteristic cheerfulness never deprived him. He bore about him, indeed, the air and manner of 'the man of God,' and though his address was marked by the reverse of austerity and sanctimoniousness, it always repelled a vulgar familiarity, or a rude inquisitiveness. A manly front was his, aud features which often brightened into more than comeliness. He had a natural carriage which well became the Bishop, and his commanding form inspired the respect of all at first sight. As a parish priest I used to admire his appearance, as he stood in the pulpit, in his cassock, with gown and bands. In his episcopal robes he looked as a prelate should, at once the servant of Christ and the Master in Israel. If these are qualities the least essential to a Bishop, I am sure they were quite subordinate in him, but I mention them because in combination with what is more important, such characteristics are always felt to be advantages. The outward man is often the visible token of the grace within.

This manliness of the Bishop was strangely compounded and made quite consistent with something womanly in his nature; it was not weakness, but a secret of power. It gave him an instinct rather than a mere principle of purity, delicacy, and tenderness. Withal, he had a child-like playfulness of thought and action which, at times, he did not care to restrain. By this, chastened and elevated to suit the occasion, he could win the confidence of children, and find his way to the hearts of youth. Those who knew him intimately, were well aware of his keen sense of the ridiculous, and of his power of sarcasm when he felt called to expose meanness or hypocrisy or treachery. At times, his habitual mildness was exchanged for virtuous indignation, and kindly as he was by nature, he could be sternly repulsive and even severe when he designed to administer a deserved rebuke. To my mind, his prominent natural characteristic was his love of justice. An unfriendly critic, at times, might pronounce him obstinate and even severe, but when the sense of right was uppermost, and when he conceived it his duty to assert it, this obstinacy was pure principle. He might err in judgment, but his sympathies were always active in behalf of what he believed to be just. His adversary might call it rigorous and unfeeling, but those who knew how absolutely his conduct was governed by his convictions of duty, could not fail to honor his fidelity. And such sovereignty had this quality over his actions, that I have often remarked that it worked as often against his predilections as it did with them. His inclinations were very frequently sacrificed to his love of truth. I have seen him, when dealing with an opponent, disarm himself and give up his case, instantaneously, on discovering that he had been mistaken as to facts; and often, from convictions very unwelcome to his feelings or prepossessions, I have seen his desire to be just inspire him with conduct that seemed almost like a romantic generosity. Inch by inch he would maintain his ground against what he supposed was an aggression: he would surrender it, even in the moment of victory, if he perceived, even then, that he had triumphed more by his skill in controversy, than by the strength of his cause. In this consisted the elevation and nobility of his character; the subjection of his whole nature to truth as he saw it, and when he saw it. This rendered him incapable of being a partisan. He was no one's man; he belonged only to himself, to truth, and to his Master, Christ. It was therefore a difficult thing to stand against him, on any question, in the councils of the Church; but, on the other hand, it was a great thing to enlist him in behalf of any measure dear to one's heart. Often, his sense of justice led him to act, for the time, with those who were by no means his favorites; and all men felt that he was never to be counted on for any course, simply because it was one with which his personal friends were concerned. God be thanked for men of such character, I care not with what school they may be naturally classed. The Catholic Church has room for men of widely different sentiments, and tastes, and opinions. But give us, for the credit of our holy religion, schools, and not parties; give us men who represent their side of truth without a spirit that is one-sided; and, above all, men like the departed Bishop, who would not consent to gain a triumph for truth itself by any trickery or foul-play, and who would rather fall in fair fight, than unhorse an antagonist by a blow dishonorably dealt.

Do not suppose for a moment that I have attributed to him, in any degree, mistakes in judgment, except such as are contingent to the best and wisest of men. As a whole, his life is singularly free from any practical error, and rarely has judgment been more infallible than his, in measures, if not concerning men. I speak as a representative of a school, not by any means his own, and yet I know of no Bishop in whose wisdom I could more thoroughly confide, where any doubts might disturb me. He was prudent, perhaps a little more than was essential to the balance of his character; but who would not prefer such an excess, to any corresponding exaggeration of impulse and the spirit of experiment? He was no friend of innovation, yet was he liberally conservative. Surely the Lord directed the Diocese of Maine when it chose such a man for its first Bishop. The whole Church has reaped the benefit of the lot that fell upon him. His sagacity and devotion to duty in the councils of the Church have been felt in measures of the greatest importance, and his example will yet speak to his brethren, now that his voice can be heard no more.

In his intellectual fabric the reason presided over the imagination, but his logical powers were finely tempered by his fancy. He was a man of taste, but his taste never stole a march on his predominant common-sense. He was a man of feeling, but his sensibilities were under complete control; his affections were, apparently, not passionate, but they were strong, they were, in nothing, imaginative or artificial. Good sense was eminently his characteristic. With much of the sagacity for which New

England is proverbial, his high moral sentiment relieved it from all tendency to the cunning with which its keenness is often reproached; and if he had little of romantic honor, or mere chivalry in his composition, his integrity was more than equivalent. As a scholar, all these qualities combined to make him what he was; a man whose learning was genuine, not showy; whose attainments were for use, and not for effect. Few of our clergy have surpassed him in solid acquirement. His college learning was far more exact than is common in America. He had gained something valuable from each of the three German Universities at which he accomplished himself, and he never wholly laid aside his classical studies. Of the modern languages, he was quite familiar with French, and German, and his knowledge of the Italian was considerable. His sacred learning, however, was his specialty; he habitually explored his Hebrew Bible, and his Greek Testament was open before him day and night. He delighted in exegetical study, and in sacred antiquities; his fine fancy and intense love of research made him almost a master of the entire range of Ecclesiastical History; while, in the department of English Church History, more especially, he was equal to any of his contemporaries. Without for a moment subordinating the study of the Scriptures to any other branch of knowledge, he felt very profoundly how important to the thoroughbred ecclesiastic is a knowledge of history; how much it is in the making up of any man; how entirely the Anglican theologian is dependent upon it for the enjoyment of that moral supremacy which is his birthright, and which it enables him to maintain over the champions of all systems which have sacrificed the grand historic continuity and unity of the Church of Christ. It could hardly be imagined that a divine so devoted to his work, and so thoroughly practical, should be also the general reader, keeping up with foreign periodical literature, deeply interested in the journalism of Europe, and watching with keen attention the rise and fall of its political leaders. Yet more remarkable it may seem to some that such a man was familiar with the British Peerage, nearly as much so as an English Bishop would be of necessity; and yet this knowledge was the honest product of his reading and observation, and wholly different from that which is often obtained at second-hand by silly pretenders to fashion. An abundance of historic anecdote spiced his table talk, and without any display, he used his general knowledge at times with telling effect in debate. His love of English literature was connected with his love of the Church of England, and he cherished as the privilege of a Churchman, his right to take a deep interest in everything that belongs to the Mother Church. He knew her intimately as a mother; he gloried in her Reformation; he could defend her cause against the Puritans, and yet he could concede to the latter all they might justly say in self-defence. Her impregnable position, as respects the Romish enemy, he fully understood, and nothing was dearer to his heart than those principles for which Ridley and Latimer suffered at the stake. Of the great German Reformers I often playfully accused him of being too partial. He was no Calvinist, but for Luther his admiration was intense; to me it seemed disproportioned and excessive; but he loved his own Church more than all things on earth, though his loyalty to the Bride was ever subordinate to a supreme love of the heavenly Bridegroom.

And here is the place, perhaps, to speak of that fine poetic vein which distinguished him, and of which he gave us evidences so precious though so few. It was the poetry of culture and of taste; it was generally faultless in versification, not elaborate in structure, the simple expression of devotional feeling, of the love of nature, or of a refined patriotism. His version of the Psalms is one of the best in the language, it is critical and precise, but too conscientiously faithful to the original to be appreciated by ordinary readers. Few scholars are more familiar than he with the best and greatest of the English poets; he had much of their nobler numbers in his memory; and he delighted in recalling and criticizing the finest passages of the old English writers. He thoroughly appreciated their delicate expressions and quaint forms of speech; and his own accurate prose was formed, not by artificial rules and servile imitations, but by familiarity with the old masters. Well would it be for the Church if, in these respects, his example might become a tradition; if only it might be the common sentiment of our clergy that, more than others in America, they are bound to study and maintain the purity of that language, of which our sublime Liturgy and Common English Bible are the choicest treasures.

I have been tempted to say much of the scholar; it has suggested what I have to say of the divine. He was not merely the preacher, but as a pastor his character was most exemplary. Among the poor, I can bear personal testimony that he was ever going about doing good, while he was a parish priest, and all classes of his parishioners were blessed by his faithful attentions to their spiritual wants. It is surprising how intimately he knew them, and how generally he was their counsellor. I always felt that his example in this respect ought to be kept before the younger clergy, as a stimulant to effort and exertion. The secret of his fidelity was not that he 'had a taste for it,' as is sometimes suggested by those who make excuses for their own inactivity. It was simply his sense of duty. Much as he loved his home, and the society of friends, their allurements never kept him from the hovel of the needy, from the house of mourning, or from offices to the sick and dying, which involved great sacrifices of self, and which sometimes exacted condescensions such as only an angelic charity could render proper and becoming. He loved his darling studies too, and knew how to burn the midnight oil with all that ardor of the votary, which Milton so finely describes in the Penseroso; but never did he suffer this fine enthusiasm to excuse his neglect of what he owed to the souls of men; and often has he turned from a vigil with Plato, to watch, for Christ's sake, through the long night at the bedside of the sick; to rear an altar in the chamber of the dying; to awaken the impenitent from his torpor; to present Christ Jesus to the haggard soul of remorse; or to console the believer in his agony with the words of the Crucified. In short, 'he watched for souls as one that must give account.' Would to God we might all hope to render in such an account, as in that day shall be his glory and his crown!

In composing sermons, the same sense of duty kept him ever at work, always beforehand, and hence never forced to enter his pulpit without a message from God to dying sinners, or words of truth and love for the edification of the faithful. His sermons, entirely free from all meretricious effect, are magnetic with the charms of style; they are delightful reading; they are full of the love of souls, and of the love of Him who died to save them. In the pulpit, he was not a popular orator, but he was something better; he was an earnest and attractive, as well as an instructive preacher of Jesus Christ and Him crucified. Thoroughly evangelical and practical, he was yet never tempted to substitute pious feeling for religious principle. He once said to me, as he entered his vestry-room after service: 'I hope you did not set me down for a mere moralist to-day; but I feel more and more that we all need to be taught to follow the example of Christ, as well as to trust in his merits.'

I have sometimes thought he greatly resembled, in more respects than one, the late Dr. Arnold of Rugby. Nay, I have imagined that he himself was aware of some natural similarities. But his theology was more strictly that of the Church, and he was entirely free from Arnold's enthusiasm. He had seen in America the ultimate consequences of the license which Arnold was disposed to give to mere human speculation in things divine; and with as deep a distaste for the Oxford school of the last thirty years, he was yet a truer disciple of Hooker, and a more friendly critic of those great Caroline divines with whom he somewhat differed. Naturally, he was of that school which rose after the

Revolution of 1688, the school of Tillotson and Secker, yet he deplored the coldness and torpor which settled upon the Church in the Hanoverian age, and he felt the warmest sympathy with the revival of practical piety for which the names of the Wesleys must ever be held in grateful remembrance; and for which we have reason to bless the memory of Cowper, of Hannah More, and of Wilberforce, as well as that of the clergy with whom they were fellow-laborers.

What a favor from Almighty God it is, when a character such as I have thus far imperfectly delineated, comes, in maturity of years, to be invested with the Episcopal Order and Ministry! I can only speak of the Bishop, however, as his Episcopate impressed me in a point of view somewhat remote. Dear man of God! I used to cherish still a fraternal pride in him, based on our long acquaintance and friendship in early years, even while I revered him as far above me, not a brother bishop, but a father in God. He sat so sedately in his Episcopal throne; he reigned so modestly there, and with so little of the spirit that 'lords it over God's heritage,' that I often pointed him out as in these respects the ideal of a primitive Bishop. And yet he so firmly maintained his authority that, in this too, he filled up the Pauline portrait of a successor of the Apostles. He permitted none to trifle with him, in his high stewardship under God; no man despised him. Such a Bishop contributes to the tone and character of his order. He made men feel not only that a true Bishop is an Apostle, but also that a Bishop of the primitive spirit is a star in Christ's right hand. But there was a specialty in the life and episcopate of Bishop Burgess which must not be overlooked. He devoted himself, with all the tenderness of filial love, to a practical resolution of the religious problems presented in the condition of his own New England. He was a son of whom New England may well be proud. He was a New Englander in every pulse of his heart, as well as in every fibre of his flesh, and every atom of his bone. Dearly did he love these rugged coasts; warmly could he speak of the Pilgrim Fathers; earnestly could he defend even the sterner features of their virtue; and with a genuine enthusiasm would he maintain the importance of many characteristics which they have impressed upon our whole nation. Nor was it in a narrow spirit that he delighted to dwell, in prose and in verse, upon the charms of New England landscape; upon the simple beauty of her social institutions in by-gone days; upon the elevated character of her educated classes; upon her intelligence, her enterprise, her public spirit, her untiring activity, and her liberal use of wealth. It was only when he came to her religious condition that the tone of his eulogy was changed. Even in this great matter he would claim much for her; he was not blind to her good works; he was even ingenious in framing apologies for her spiritual decline; but, with a heart overflowing with tenderness, he lamented the inextricable confusions of her faith, and longed to see her restored to communion with the great heart of Christendom. This he justly felt, and boldly showed, is a restoration which might be accomplished, by reverting to the principles of those earlier Puritans who, taught by the experience of three centuries, could find their natural place in the historic Church of the 'Anglo Saxon,' as it now exists in America.

To this solution of the great problem, his whole career points with a noble eloquence; but such also is the argument condensed in two of his little works. I mean his historical review of the decay of old Calvinism, and his sketch of the origin of the New England ministry. In the one, he shows what results have followed the attempts of the early settlers to found a religion without creeds, without a liturgy, and without a historical ministry; in the other, he shows that the primitive pastors of New England were, in large proportion, ordained presbyters of the Church of England, owing their best characteristics to their nurture in her pale, and enabled, by what she had done for them, to do what they did for America. At the same time, he leaves the reader to draw his own inferences, as to what might have been the fruits of their piety in these latter days, had they only understood the danger of breaking off from historical communion with the Holy Church, in all the world, and of substituting inorganic and speculative institutions for the primitive system and the Catholic creed. The consequences of their rash experiment are such as it would have shocked them to contemplate. I hazard nothing in saying that, could they rise from their graves and see the form which their Mother Church has taken in this country, as enfranchized from State thraldom, and organized with due reference to the rights of the presbytery and the laity, they would not only urge their descendants to unite with us, but, in view of their too general departure from the Faith of the Gospel, would lament that they themselves had not discovered in due time those great principles of organic Christianity, by which that Faith would have been transmitted to their offspring whole and undefiled.

Of all parts of our country, the most homogeneous in its population, and the most thoroughly English, it may justly claim the best blood in the nation, even in that sense of the term in which it has been so persistently challenged by our brethren at the South. It is not my desire to diminish, in any respect, their reverence for their own history, nor do I care to dwell on such a claim for New England, yet I assert, with a full understanding of what I say, that if the talk be of ancestry, there is an old escutcheon here for every one that is lifted there, and that those who claim them are ready to see their pretensions sifted, or to have their heraldic colors searched for a blot. In nothing is New England behind the chiefest of her sisters in the Republic. I am not afraid to meet her enemies in the gate; and yet, as in some sense one of her children, I am deeply sensible of her faults: I feel them and I fear them. I see her rapid degeneracy in religion, and I dread the consequences for herself and for the nation, of her tremendous energies, her mental forces, and her physical activity, when I see them all working towards social disintegration, and to a state of things in which there can be no practical appeal to conscience and to the fear of God.

The time is at hand, when the pious intellect of New England can no longer affect to sneer at those grand principles to which its forefathers turned a deaf ear, when they were expounded by the immortal Hooker, in tones of prophetic warning and of lamentation, worthy of Jeremiah. How wonderfully has the religious history of New England verified and glorified those laws of ecclesiastical polity. I say again, and I wish Andover, and Harvard, and New Haven might hear me, the time is at hand when those old books must be studied anew, and when their undying argument will reassert its power. Even now those principles are moving the nations; they are creating reformers in the east and in the west; they are restoring the life and vigor of Nicene Unity to long estranged portions of the family of Christ. When this movement begins to be understood in New England, then the life and character of Bishop Burgess will be felt in all her schools, as pointing out the true resource of her sons. The memory of Leighton, even now, is becoming as a load-star to Scotland: I think it will not be long before thousands in New England will find a guide out of anxiety and doubt and unbelief, in the holy and luminous example of Burgess.

And here I cannot forbear to mention tenderly, yet in strongest contrast, the name of Channing. It seems to me that his splendid failure was due to the very natural mistake he made in breaking away from old Calvinism, without first patiently studying its historical struggles in the Church of England, and the nature of that controversy in which, as I have hinted, their fundamental errors were so admirably detected and exposed by Hooker.

Channing felt intensely the dissocial element which old Puritanism had bequeathed to his native State; he saw in its civilization something unlovely, and he felt that its repulsive orthodoxy was, somehow, at the root of that which he so ardently longed to reform. His conflict with it seems to have been unpremeditated, but, once at open war, he felt himself pushed out of it into that negative position, which his taste and genius sufficed to decorate, as something personal to himself, but to which nothing could impart the force of a substantial system, or of a positive Faith capable of regenerating and vitalizing a great people. Hence, though the life and character of Channing may be profitably studied as part of the history of his times, it has failed to transmit anything palpable to ours. To what does it clearly point? What that he taught is, even now, definitely and aggressively held, even by those who most admire his genius? Has he left even a school in New England, that insists on his forms of thought and opinion as meeting the evils he wished to remedy? I believe no one will assert it. He failed to understand the disease; he could not prescribe the cure. Nay, he has unconsciously aggravated the essential evil to which the religious confusions of New England, and all that is unlovely in its social state, may be reasonably traced. That evil is the pure individualism which its founders ventured to substitute for organic unity and the visible communion of saints. The polity of the old Calvinists separated children from parents, and neighbor from neighbor, just as it individualized every several congregation, and severed it from all visible unity with the rest of Christendom. Still it designed to leave the bond of a common faith, and even imagined that this bond would prove the more powerful because wholly freed from creeds and sacraments. But it was reserved for Channing to dissipate this delusion; his history proves how impossible it is to preserve the Faith itself without external forms and instruments, and at the same time it illustrates the ultimate consequences of Individualism, in destroying even the spiritual unity of professed Christians. His rejection of the cardinal truths of the Gospel dissolved the last fibres of unity between his followers and the world of believing Christians; his negations, if accepted by others, must more and more demoralize and disintegrate the religion of the land. His position is useful only as illustrating a reduction to the absurd, of the principles with which Puritanism itself had inclined his mind, in spite of his loving heart. As sons of the old Puritan stock of New England, who early in life discovered the effete condition of its Orthodoxy, and who struggled out of it in widely different directions, I find, therefore, in the lives and characters of Burgess and Channing much that is worthy of being contrasted or compared. Both were men of polite culture, of a nature refined and sensitive, and entitled by birth and education to a high position in society. Both were men of mark from their youth; the essays of Channing were fortunate in attracting the attention of critics, but the sermons of Burgess are not less attractive in style, and are such as the caprices of literary fashion will be less likely to reject. If the one was the more popular as a rhetorician, the other was the deeper thinker and the more practical teacher. Channing was naturally humane, but Burgess was conscientiously beneficent. The former thought primarily for man's temporal welfare; the latter could teach him how to ennoble the sorrows and sufferings of this life, in following the Redeemer and working out eternal salvation through His blood. The one was sensitive to the wants of humanity; the other felt still more profoundly the provision that has been made for the human race by the Incarnate God. Both discovered that the cold intellectual light of Edwards, and even the more genial brilliancy of Dwight, were no longer capable of warming men's hearts and minds into satisfaction with an unloving and unlovely Puritanism; but Channing sought his relief by discarding from Puritanism its only good thing, namely, that Orthodoxy which it had retained from the Creed of the Church; while Burgess, grateful to God for that, not only embraced it ardently, but, by means of it, found his way back to the Church itself, the rejection of whose Creed and Liturgy and primitive organization, had been the fatal mistake to which all the other mistakes of Puritanism might be logically and historically traced. Thus Channing threw himself into the cheerless abstractions of rationalism, but Burgess found his orbit in the pathway of Faith about Christ Jesus, the Central Sun. Channing never discovered that Christianity was other than a system of morals, contained in a venerable book, on which he was at liberty to build his own theories and speculations; but Burgess discovered that the book itself was committed as a law to our visible Church, and that this Church was the form in which Christ himself left His system to the world, with the promise 'that the gates of Hell shall not prevail against it.' Hence, the one became an isolated doctor, bequeathing to his age just so much as his personal influence might make men accept; but the other took his place in a line of witnesses, as a wise master-builder, rearing the positive institutions of Christ, in new fields, and leaving them to his legitimate successors to perpetuate and develop. In effect, the one threw little else than solvents into the social and religious world, all tending to break down, to separate, and to destroy; the other was a workman in the cause of construction and repair, reducing what he found in chaos to order, to system, to unity and harmony of operation and design. Channing, in a word, in spite of his estimable traits and his undoubted philanthropy, was forced by his fundamental error to come and go as the meteor of a sect, sparkling for the moment, but expiring in a marsh, leaving no definite track and pointing out no way in which successive generations may be made and moulded for glory in Christ Jesus; but Burgess was himself a simple follower in the footsteps of the faithful, and his lamp was brighter and brighter unto the perfect day, showing to young and old how to walk with God, by adhering steadfastly to the Faith once delivered to the saints. By the vacillating sentiments which were the last utterances of Channing, one is deeply impressed with the conviction that his feet were in the quicksands, and that his fine-spun theories gave him no support at the last; but the dying days of Burgess show how vast is the advantage of one who is able to say: 'I have kept the Faith;' 'I know whom I have trusted;' 'Let the winds blow and the floods descend, I have built upon the Rock of Ages;' 'I shall never be confounded.' Such was the spirit and the testimony of Bishop Burgess' Episcopate, and it is a beacon of light to New England. In the disorganized and inharmonious religious condition of Maine, it is already producing a blessed result. He found there an almost universal ignorance of the Church, and the most discordant views of the Gospel. He has left a deep impression on the minds of thinking men in Maine, in favor of the system of which he was a minister, and his successor will reap a glorious harvest where he sowed in tears or labored only to prepare the soil. He preached no speculative Christ, the Christ of mere humanity, transfigured by men's fancies into the hero of social and civil reformations; neither was he of those who gather not with Christ, and so scatter and reap nothing. But he had a sweet confidence in the Master as Divine, and as able to direct all faithful labor to a glorious end; so that even in failing health, and dying before his time, he enjoyed a blessed contentment, in the belief that he had not labored in vain, but that all in the Lord's way his apostolic work should bear its fruit, and that the cross which was reared by Richard Weymouth, on the shore of the Penobscot, before the Pilgrims came, was a sign and foretokening of the ultimate religion of New England, and of the triumph of that holy faith, from which New England never would have declined, had the Pilgrims transmitted it to their children, in the same apostolic institutions from which they received it; in that venerable Church which they sometimes called their dear Mother, speaking of her like the exiles of Babylon, when they wept to remember Zion.

What a legacy to the Church in America is such a character as we have thus reviewed; such a walk with God; such an example in the pastoral work of the priesthood and the Episcopate! In the survey of so many ignoble lives as are wasted around us, how refreshing the contrast! How often we observe a concentration of time and talents upon the one sordid thought of gain, or in some way upon self-aggrandizement! How general is the spectacle of gifts and energies all directed to the attainment of position and reputation! How widely the youthful activities of our countrymen are absorbed in the ephemeral struggles and issues of partisan politics! How often are less selfish natures enlisted in cold intellectual speculations and visionary schemes of human progress! How utterly disconnected with the development of God's life in man's soul are the theories with which their favorite teachers amuse our countrymen! How fearfully do their chosen oracles exaggerate their estimate of things temporal, at the expense of things eternal! But from all these low pursuits, and from all these arts of popularity, the life we are considering was wholly withdrawn. It was sanctified to one glorious purpose, and directed to the grand results which Revelation proposes as the final cause of all things. Our beloved Bishop believed in the mission of the Son of God to a sinful world; he knew the great secret, that nothing real can be done for mankind except in carrying on that mission in the appointed way. Hence, even in failing health, and in view of a work incomplete and falling far below his mark, there was about all his doings and in all his conversation, a serenity and composure which nothing but Faith can supply. This is the spirit of that Journal of his closing life and ministry which has already been published. How entirely it is free from the complaints of the valetudinarian; how full of the pious breathings of one at peace with God and man, and wholly contented with his lot! Economizing every hour for some unselfish purpose, he passes from isle to isle, upon those tropic seas, as an angel might range from star to star in the blue deep of heaven, ever ready to mount upward to the throne. No breeze from those fragrant shores; no morning or evening tint in their sunny skies; no variety of their foliage; no glimpse of their shrouded dells; no view of their aspiring mountains; no gush of their rivulets; no song of their birds; in short, nothing that meets his eye or ear fails to excite his cheerful interest, or to awaken fresh thoughts of God's love to all his creatures. Even the fish-market supplies him with elevated reflections upon creative skill, as he regales his sight with the prismatic hues, and marvellous varieties of the creatures that stock the tropical waters. His vivid descriptions gave me new ideas of the appropriateness of Solomon's imagery, in comparing the eyes of the Shulamite to the fish-pools of Bathrabbim. So fine a poetic vein runs through all his contemplations of nature; he is never sentimental, but he is ever thoughtful and devout, and he fully appreciates all inferior objects, in their relations to the Creator. But after all it is man that fills his heart, immortal man, vile where all else is beautiful, and bearing deeper scars of the primal fall than anything else upon the little planet of which he was created lord. Nor is it man, as seen by the mere philanthropist, who limits his ideas of progress by this world; but now, redeemed by the blood of Jesus, and capable of such renewal by grace, even here, as restores much of his original glory, and yet enables him to exclaim, by faith, 'It doth not yet appear what we shall be.' So went our Apostolic Bishop, with his loving heart, amid those reefs of coral, seeking the goodly pearls of human souls. He was not too ill to remember that the disease of sin is, after all, the only real malady, and he felt that he could make even his search of health subservient to his great work as a servant of the good Physician in seeking, like him, and trying to save souls that are lost. If there be a condition of humanity apart from that of abject heathenism, which more than others is without charm for the man of taste, I suppose it is found in that of the unhappy race who have survived the ravages of slavery, of insurrection, of revolutions, and of despotism, spiritual as well as temporal, in the Isle of St. Domingo. Yet it was to these wretched men, reduced by false religion to an apparent incapacity for the blessings of freedmen; it was to these unlovely specimens of our kind that the loving heart of the Bishop warmed so freshly ere it grew cold forever; and to these he devoted the last energies of a mind that could not rest from its labors while anything was visible that he might do. To cast some seeds of life upon the soil of Hayti; to console and support its few laborers in the Lord's harvest; to awaken an interest here among us in behalf of that abode of common misery; this was a task to which he was yet, as he supposed, fully equal, and in fulfilling it, it pleased God to allot the consummation of his career. As a beacon-fire burns out on some forlorn coast, but even in expiring invites the eye and awakens the solicitude of far-off watchers, so the bright light of the Bishop went out in that distant horizon in order to turn our thoughts and anxieties towards the objects of his latest labors of love.

When Henry Martyn expired at Tocat, like the morning-star at sunrise, the orient glowed and fired upon the vision of the west, and the returning day of the Eastern Churches began to remind us of Christian brethren too long forgotten, and of duties too long neglected.

When Bishop Heber was swept away, as by a translation, from his apostolic work in India, ten thousand hearts were inspired with his own enthusiasm for enthroning Christ on the ruins of Brahminism; and the Foreign Missions of England took a new life and energy, as if a double portion of his spirit had been shed down with the falling mantle of his Episcopate.

So it pleased God that our Burgess should die no common death amid the stern duties of his immense diocese; it was ordered that his beloved name should be forever associated with missions. Do I venture too far in thus interpreting a mysterious Providence? I think not. For if never before, yet now, the unhappy Haytiens are commended to us as a people who may be made to 'walk in white.' At the moment when the blacks of our own country are thrown upon our Christian sympathies, as a burden almost too heavy for us to bear, it has pleased God to enlarge our work for Africa by adding this work, also, in Hayti. It is to enlarge our faith, rather; to convince us that the work is His; that He can enable us, by increase of faith, to move this mountain too. Five loaves and two fishes are not appreciably less for ten millions than for four. The work is God's; the glory is His only; but, it is His way first to move us to share His own compassions. Then He does the miracles; and He can feed Hayti and all Africa, too, in answer to our prayers and feeble efforts, as easily as he can enable us to do something for the South. Let us follow, then, where His Providence points, and where Burgess has opened the way. 'Go, ye swift ships, to a nation scattered and peeled.' So I read the parable of that death upon the open deck, which the Lord gave to our Bishop. Leighton wished to die at an inn as becomes a 'pilgrim and a sojourner,' and so he did. Burgess fell asleep as a pilgrim and a passenger too, but more like a missionary and an apostle. It reminds me of a great worldly hero falling in naval warfare, and calling on 'every man to do his duty;' but Burgess died with his eyes fixed on no flag of earthly dominion; his example rallies the faithful to the triumphs of the cross, and to extend the peaceful conquests of the Lamb of God. Other contests have empurpled the ocean; but his soldiership was that which destroys not men's lives, but saves. His dying ambition was to set Christ's dominion in the seas, and to see the isles subjected to the sceptre of His love. I ask, therefore, that his dying testimony may kindle a holy ardor for missions among all who have felt his influence, or who may learn of it through my words. Too long has Hayti borne the name and suffered from the ferocious spirit of the inquisitors of St. Dominic; but surely that Aceldama may have a future less miserable, and we may do much to give her a purer religion and to make her an instrument for evangelizing Africa itself. Nor shall his beloved Diocese of Maine be less blessed because she gave him to the poor and miserable. Happy are the faithful there, and happy shall be his successor, if only their own missionary work at home shall always be mixed with his spirit of universal evangelization. 'Tis the paradox of grace, that to do much for ourselves we must devise liberal things for others; and deeply knowing and feeling the wants of that easternmost Diocese of our Church, I pray God that as it is foremost in our geography, stretching out towards other lands and continents, so it may be built up and magnified itself, by perpetuating the spirit of its first Bishop; the spirit, I say, of world-wide evangelization. This is the glorious spirit of the Son of God, and it ennobles and glorifies men just in proportion as they share it. This is then the crowning glory of the departed father in Christ, on some of whose qualities we have dwelt in fond recollection; and if so, the Master Himself shall tell the rest, in that day when the faithful shall receive their reward. Oh! what a reward that shall be to see the Master Himself and to lose sight of Him no more forever, entering into the joy of the Lord."

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